The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XVIII. No. 1 | Chicago, Saturday, April 6, 1895 | Whole No. 857

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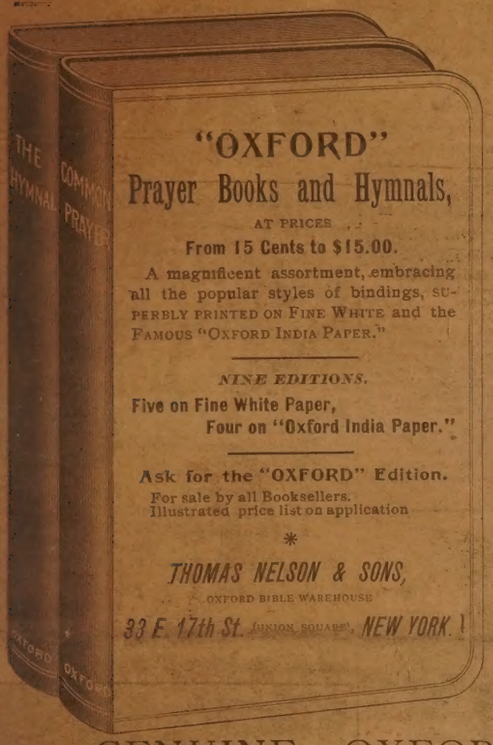

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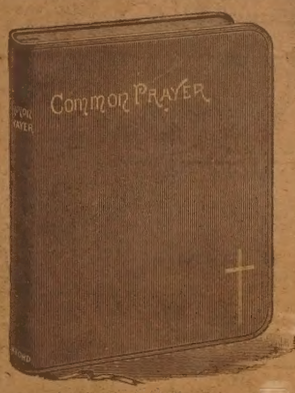

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David prayeth God to hear him. PSALMS. *His complaint in sickness.*

how long will ye love vanity, *and* seek after leasing? Selah.
3 But know that [a] the LORD hath set apart him that is godly for himself: the LORD will hear when I call unto him.

2 or, *Make them guilty.*
3 or, *from their counsels.*
a 2 Tim. 2. 19.

10 [2] Destroy thou them, O God; let them fall [3] by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee.
11 But let all those that put their

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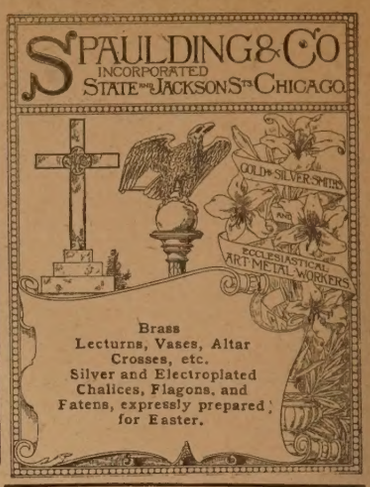

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The Living Church

Saturday, April 6, 1895

News and Notes

IT is announced that the Diocese of Maryland has received from James G. King's Sons, bankers, of New York, the sum of $93,000, under the will of Mrs. C. Spaight Keerl, widow of Thomas Keerl, a lawyer of Baltimore. It is supposed that the receipt of this money may smooth the way to the division of the diocese. The diocese of Washington will probably be an established fact before very long. The Maryland convention meets in May, when decisive action will doubtless be taken. The project of making Washington the see of the Primus of the American church will undoubtedly come to the front again. We have no doubt it will form a prominent subject of discussion at the General Convention next October.

BISHOP BLYTH of Jerusalem was consecrated seven years ago. He has recently appealed for aid especially in carrying on missions to the Jews. He speaks of himself as "the one Anglican bishop in Christ's commission to the Jews." Few persons realize the extent of the Jewish immigration to Palestine of late years. Fully 100,000 have entered the Holy Land in the last twelve years, 65,000 within seven years, and as the tendency in that direction is constantly on the increase, it really looks as if the Hebrew race were in a fair way to re-occupy the land of their fathers in the near future. The Bishop speaks hopefully of his work, and says that the Jewish missions are most encouraging to him. He claims the help of Churchmen "on Christ's service for the unprecedented openings in the land of His own personal mission, and in Egypt."

IF Pope Leo lives a few years longer, nothing will be left undecided. Infallibility has spoken upon no less a subject than bicycles. One of the Hungarian bishops was much troubled by the spread of the cycling habit among the priests in his diocese. He felt that the subject was too important to be dealt with by his own individual authority, though it did not appear to be inherently sinful. The Fathers could not be quoted against it, neither have they anything to say in its favor. The good bishop, therefore, referred it to Rome, where the proper "Congregation" duly sat upon it, with the result that the use of the bicycle by priests is disapproved. It exposes those who use it to accident, and it renders them ridiculous. We had heard also that the trustees of a Western college, arriving at a similar decision upon the same grounds, demanded the resignation of a lively middle aged professor who insisted upon practicing this new-fangled means of locomotion.

AT the great age of eighty-seven years, the Very Rev. William Robert Freemantle, D. D., Dean of Ripon, has gone to his rest. Within less than two weeks of his death he was taking an active part in the duties of his office. While at college he was well known as an oarsman, and steered the Oxford boat in the first race against Cambridge at Henley-on-Thames, in 1828. He became Fellow of Magdalen, and after his ordination began his clerical life in Buckinghamshire, and for thirty-five years was rector of Claydon in that county. During this period he was brought into contact with the railway-makers of the London and Northwestern Railway which ran through his parish, and becoming deeply interested in the workmen, founded the Navvy Mission. He was also an earnest supporter of the London society for the conversion of the Jews and of the Church Missionary Society. In 1876 he was appointed Dean of Ripon. Dean Freemantle was a leader of the Evangelical school.

RELIGION has hitherto been banished from the public schools of Australia, with such strange and even alarming results that many thoughtful people have been aroused by the seriousness of the situation. The fallacy of the maxim that knowledge and virtue are synonymous terms has become apparent through experience. A re-action seems now to be setting in. The South Australian Upper House has carried a resolution in favor of submitting to a popular vote the question of the "Bible or no Bible." In Victoria, seventy members of the present Assembly, including the Premier, are also in favor of a similar measure, and it is asserted by those who have the opportunity of knowing whereof they speak, that if the matter is submitted to a popular vote in that province, there can be no doubt as to the result. The National Scripture Instruction League has already taken the census of nineteen districts, and 46,000 votes were cast in favor of the Bible in schools, and only 4,000 against it. The restoration of the Bible, it may be hoped, will be the first step toward something further in the way of definite religious and moral instruction.

AMONG the curious bills introduced into the legislature of Illinois this spring is one for levying a tax upon bachelors. "All male persons of the age of 32 years and over, being of sound mind and limb, who are single, and never have been married," are to be subjected to this tax, unless they can prove that they have proposed marriage three times, and have been refused each time (!) When the proceeds of this tax have reached the sum of $20,000 they are to be applied for the erection of a home for worthy and indigent single women who have reached the age of 38 years and upwards. This project seems to be based upon the principle that it is every man's duty to marry and support a woman, and that if he refuses or fails to do this, he shall be made, nevertheless, to contribute to the support of such women as have been left without any one to take care of them. But is this strictly in accord with the views of the "new womanhood?" We thought the women of the future intended to declare independence of man, and carry on the struggle for life on equal terms.

THERE seems to have been some attempt to keep up some of the old customs of public Church discipline in England to a much later period than is generally supposed. "Peter Lombard," in *The Church Times*, has collected instances coming down to the year 1849, since which time, it is said, there is no case on record. An example is cited as occurring in Birmingham in 1805, when a woman made a public acknowledgement for having slandered a neighbor, promising not so to offend again. This was done, kneeling down before the altar, and concluded with the repetition of the Lord's Prayer. In 1844 a man was sentenced to do penance, dressed in a white sheet, for having attemptedto defraud, and for using abusive language to the rector. He is described as having walked down the church in the presence of the congregation, repeating three times in a loud voice, "I called Mr. Buckley a rogue." According to the account given, he added each time, in a lower voice, "which is true enough," a feature, which it is needless to say, was not down in the programme. In another case, in 1849, a slanderer vested in a white sheet had to stand up in a pew near the reading desk and read a recantation, but the offender's friends had organized a mob which hooted, threw hassocks about, and finally broke the furniture. Such proceedings decidedly marred the moral effect, and since that time the courts have refused to impose such penalties.

THERE seems to be an extraordinary amount of international irritation just at present. The tension between England and France seems to be on the increase. The rather threatening language employed by Sir Edward Grey, Parliamentary Secretary of the Foreign Office, in regard to the French advance into the Upper Nile region, created a profound sensation throughout Europe. The English government is considered to have acted, in several instances, with much forbearance in the interests of peace; but it is now given out, with serious emphasis, that "something beside our own efforts is necessary, and that is the co-operation of the French goverument and the French people." Our American newpapers have been writing in rather hysterical style about several international occurrences, such as the Spanish assault on an American ship, the English intervention in Nicaragua, and the harsh treatment by the French of an American consul in Madagascar. It might be supposed from the tone of a portion of the press that the American people were dying for a fight with somebody, and would rather welcome a war with three powerful foreign nations at once. But as there does not appear to be the slightest reason why the questions which have arisen should not be peaceably settled, this bluster may safely be set down to political exigencies. We do not look for anything very serious, but it must be admitted that the general spirit abroad in the world just now is not very amiable.

FATHER IGNATIUS writes in favor of an archbishop for Wales. It would, he says, be a step in the right direction. The Welsh Church is not "the Church of England in Wales," as her enemies, the Liberationists, call her. The Church in Wales, in the dioceses of Llandaff, St. David's, Bangor, and St. Asaph, was in existence long before there was any "Church of England." True, the archbishopric of Canterbury was founded by the august authority of the Pope of Rome; but the Welsh archbishopric, though it cannot lay claim to such an origin, is of more ancient date, and has the charm of being a thoroughly British foundation. For centuries there was no love lost between the ancient Welsh Church and the more recent English Church. Welsh Church people would not even eat with members of the Church of England. Welsh bishops and priests refused the Sacrament to English Church people in the Welsh churches. The Church of England, aided by the State, abolished the Welsh archbishopric in the tenth century, and made the whole of Wales part of the province of Canterbury. It is time to have an archbishop of their own again. Let us have Welsh bishops, a Welsh clergy, a Welsh liturgy, the restoration of the Welsh calendar, the Church of Wales an independent ecclesiastical province, but in full communion with the younger and, shall we say, adopted daughter Church of England. Father Ignatius thinks this would give the Welsh people a new pride in their Church. Her bards and Druids would again tune their harps and voices to her praise, and sing Welsh hymns and chants in all her temples as in the days of old.

AS was anticipated, the fanatical assault upon the person of Li Hung Chang, the Chinese emissary to Japan, has resulted in the voluntary proclamation of an armistice by the Japanese authorities pending the negotiations for peace, a concession which heretofore they had refused to make. The London *Times*, while commending this action on the part of Japan, considers that the true explanation is to be sought in the difficulties with which that government is likely to be confronted in the event of a too sweeping victory in China. Some correspondents have intimated that the war party, which is a very large majority in Japan, is likely to receive this sudden suspension of hostilities with strong disapprobation, and there is even some intimation of disaffection in the army. There is, however, at least an even chance that such difficulties will prove inconsiderable. There has been no more interesting spectacle in modern times than that of Japan emerging from the obscurity and isolation of barbarism, and within forty years forming itself upon the model of the most advanced peoples and taking its place among those nations which recognize each other as belonging to the same class and as having equal rights. Japan is the only eastern nation which has attempted to enter this confederacy or has even understood what it signifies. At a single bound it has outstripped Turkey which after many centuries of close intercourse with Europe remains almost as barbarous as its Tartar progenitors. The only fear is that the speed with which Japan has come forward, and the marvelous capacity it has shown for assimilating new ideas, may be the indication of a superficial character at the bottom, which will soon reach the limits of its possibilities. On the other hand, they may be right who prophesy that this island kingdom is destined to occupy a position at one end of the world which another similarly situated has come to hold at the ot he

New York City

At the business men's services last week at Trinity church, the Bishop of Kentucky was the preacher for the entire week.

The Quiet Hour for the clergy at the Church Missions House, Monday, April 1st, was conducted by Bishop Rulison, of Central Pennsylvania.

A meeting of the executive committee of the Parochial Missions Society was held on Monday morning, April 1st, at the Church Missions House.

Among the bequests of the late Jane E. Edgar, already referred to in the columns of THE LIVING CHURCH, was one of $25,000 in favor of the Rev. Jacob Le Roy, of Philadelphia.

At Trinity chapel, the Rev. Dr. W. H. Vibbert, vicar, the parochial school numbers at present 120 scholars. There is an organization of cadets connected with the school.

At the church of the Ascension, the Rev. Percy S. Grant, rector, on the afternoon of the 5th Sunday in Lent, was rendered entire the *Stabat Mater* of Rossini.

The new lunch wagon of the Church Temperance Society, already described in the columns of THE LIVING CHURCH, is to be stationed at Bryant Park, back of the large reservoir at 5th ave. and 42nd st.

The church of St. John the Evangelist, the Rev. Dr. B. F. De Costa, rector, has issued a financial statement which indicates a most encouraging financial condition, despite the hardness of the times.

Speakers for the present week at the noon-day services at Trinity church, are the Rev. Drs. J. N. Steele, Henry Y. Satterlee, Morgan Dix, and Wm. H. Vibbert; and the Rev. Messrs. Arthur Ritchie, Brockholst Morgan, and A. W. Griffin.

The annual course of lectures before the Church Club will be delivered this season at the church of the Heavenly Rest, the Rev. Dr. D. Parker Morgan, rector; and will begin on the afternoon of Low Sunday, April 21st, continuing on the afternoons of each Sunday following.

The botany department of Barnard College gave a delightful tea and instructive exhibit to a large gathering of friends of the institution at the laboratory, on Thursday, March 28th. Dr. Emily Gregory, the head of the department, received the guests, and a number of young women assisted. Graduates of the college, teachers of public and private schools, and many "society" people were present.

Bishop Potter conducted service at the Bowery branch of the Young Men's Christian Association, on the evening of Thursday, March 28th. After a Bible reading and singing, he made a brief address, taking for his text the story of Christ driving the sellers out of the temple. He besought the hearers to place entire confidence in Christ at all times and in all places.

A friendly arrangement made between St. Ann's church (whose building has just been sold) and the church of St. John the Evangelist, the congregation of the former, which will be without an ecclesiastical home after May 1st, will worship in the latter, on invitation of its rector, the Rev. Dr. B. F. De Costa. Although the two parishes will unite for an indefinite time for the sake of worship, there will be no organic union, and each will maintain its separate corporate existence. Services for deaf-mutes will be carried on additionally by the Rev. Dr. Thomas Gallaudet, every Sunday.

At the services of laying the corner-stone of the new edifice of St. Paul's church, mentioned in the columns of THE LIVING CHURCH last week, Bishops Potter and Brewer and Archdeacons Tiffany and Van Kleeck made addresses. The Bishop used a silver trowel in laying the stone. The latter is inscribed with the name of the church, and bears a Greek cross. The new church, which is to be of granite and in the gothic style of architecture, will have seating capacity for 800 worshippers. The rector, the Rev. Dr. Harris, has just completed the 25th year of his connection with the parish.

The great library foundations of Churchmen, known as the Astor and Tilden library foundations, which have united with the Lenox library to form the "Public Library of New York," will combine a capital of $8,000,000, besides the large and important collection of books, which is to be increased. Several sites have been considered by the joint trustees for the erection of a central library edifice. The latest idea is to purchase the present site of Columbia College. This would make a convenient and economical home for the library. It will not be long before Columbia will vacate its buildings to remove to its new site. There is here, moreover, sufficient open space to assure room for one of the most spacious library structures in the world.

Last Friday, Miss Jessie Patterson, of the church of the Holy Communion, gave to the students of the Teachers' College, connected with Columbia, a resume of her visits to the sewing schools of France, Germany, Switzerland, and England. Miss Patterson's talk was illustrated by a beautiful display of work done by the pupils in the schools she described. A delightful reception was given at the college last Saturday to a party of up-town women. Miss Grace H. Dodge, of the board of trustees, received the guests, and conducted them through the different departments, explaining the work of each in its relation to the college as a whole.

Trinity church, through a recent action of its vestry, has decided to remit the interest on the mortgage it long held on the property of the church of the Annunciation, which was sold under foreclosure last month. The condition is, however, made that this amount, nearly $25,000, shall be devoted to the erection of a dwelling house on the grounds of the General Theological Seminary, for the use of the Rev. Dr. Wm. J. Seabury during the term of his life. It will be remembered that Dr. Seabury is a professor in the seminary, and was formerly rector of the church of the Annunciation. The condition offered by Trinity has been accepted by the vestry of the church of the Annunciation, and plans for a new building on the grounds of the seminary have been begun.

On technical objections, which can be easily removed, Justice Beekman in the Supreme Court has refused to grant the application of St. Luke's Hospital for permission to sell its property at the old site on 53d st. The petition which the corporation has presented to the court, as required by law, does not contain any statement of the value of the property which it is desired to sell, the terms upon which it would be advantageous to sell, or any other allegations upon which suitable direction of the court could be given in the matter. The market value of the hospital's real estate remaining unsold is stated to be $1,243,527.19. The incompleteness of the statement will be remedied, and the sale will proceed.

On Monday, March 25th, opened the exhibition of religious art at the Tiffany art galleries, already referred to in these columns. It contains fine examples of altar decorations, vestments, robes, surplices, carving, and objects of religious painting, and of historic association. Perhaps the most interesting article on exhibit is the mitre of Bishop Seabury, loaned by Trinity College. It is in a glass case, and is much faded by time. The walls are richly hung with altar cloths and other embroideries. There is a copy of the "Proposed Book," dated Philadelphia, 1790, loaned by the Rev. Dr. Morgan Dix. A letter of Cardinal Newman's is displayed, in which he repudiates the authorship of the fourth verse of "Lead, Kindly Light." Bishop Potter has sent a magnificent copy of the Standard Prayer Book, bound in vellum. Several handsome crucifixes are shown, and a number of jeweled crosses. One of the latter came from Trinity church, and another from St. Mark's church, Jersey City, N. J. There are especially fine clergy vestments. The Rev. Dr. Batterson has sent a *fac-simile* of the Prayer Book of the Church of England, of 1662, and Mr. W. L. Brower, a copy of the first edition of the Psalms of David, printed in New York, in 1767. Pages dressed in picturesque costume conduct visitors through the rooms.

Another attempt to establish a Russian church is on foot in this city. In 1873 a Russian church was organized under a Dane, who was a Romanist convert, and who eventually turned Presbyterian, and is understood now to be a Lutheran. About a year and a half ago a Russian organization known as the Orthodox Brotherhood of St. Mary, was founded here. This organization with co-operation of the Russian consul, petitioned the Holy Synod of the Russian Church for the establishment of a Russian church, and the petition was granted. Bishop Nicholas, prelate of the diocese of Alaska and the Aleutian islands, endorsed the project. An organization was accordingly formed, with a board of trustees which by report includes two women and one man. One of the women having declined, there was appointed in her place, Prince Cantecuzene, the honored minister of the Czar, at Washington. A dwelling house in E. 18th st., near 3d ave., was then leased as a church and clergy residence. The lower floors are now being transformed into a place of worship, and reading rooms, and the upper floors are to be a clergy home. The Rev. Evthiey Volanovitch, a Russian priest, has been selected to take charge, and sailed from Havre, on Saturday, March 23rd. By the time this reaches the readers of THE LIVING CHURCH, he will probably have arrived. It is deemed likely that the opening service will take place on Good Friday.

Philadelphia

Prof. John C. Meacham, choirmaster of St. Luke's church, 13th st, died very suddenly on Saturday, 23rd ult., of supposed heart trouble. He studied under Dudley Buck, and for a number of years was the tenor soloist in Prof. Buck's choir at Holy Trinity church, New York City.

Mrs. Elizabeth Ottinger is one of the oldest communicant members of Gloria Dei (old Swedes') church. On the 27th ult. she celebrated the completion of 90 years, on which occasion five generations were present—5 children, 24 grandchildren, 56 great-grandchildren, and 3 great-great-grandchildren.

The will of Mrs. Elizabeth B. Benners contained a number of bequests to charitable societies, and these are rendered inoperative by reason of her demise within one calendar month after the will was signed. Among these was a contingent bequest of $5,000 to the Episcopal hospital, which also loses one-fourth of the residuary estate.

The first service in this city under the auspices of the Boys' Department of the Brotherhood of St. Andrew took place on Sunday evening, 31st ult., in St. Mary's (West Philadelphia). The service was full choral, and the sermon was preached by the Rev. John Dows Hill, associate rector of that parish.

The closing exercises and exhibit of the manual training classes of St. James' Guild for Boys were held on Friday evening, 29th ult. There were nine prizes given to the same number of boys for proficiency in designing, modeling, and wood-carving. Addresses were made by the Rev. J. N. Blanchard, rector of St. James', and Mr. L. R. Krumbhaar.

The Clerical Brotherhood at their meeting on Monday, 25th ult., adopted resolutions appealing to the presidents and directors of the several traction companies, to give their motor-men protection against the weather, that their hours of labor be shortened, and that they be given one full day off each week, and, if possible, this should be the Lord's day.

The annual report of the Home for the Homeless states that the doors of this charity have been constantly open to the poor, the friendless, and the deserted. During the year 1,187 lodgings were furnished to 93 women and children; 9,162 meals given to those living permanently in the home, 5,614 to those who are temporarily there, and to others who came in occasionally for a meal, and 974 to invalids; total, 15,750.

A missionary meeting was held on Wednesday afternoon, 27th ult., by the Woman's Auxiliary to the Board of Missions, in St. James' church, the Rev. J. N. Blanchard, rector. Bishop Whitaker presided and made the introductory address. The Rt. Rev. Dr. Brewer, of Montana, spoke on domestic missions, and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C., advocated the cause of the freedmen. The Rev. Sherman Coolidge, a full-blooded Arapahoe Indian, spoke for his people, and an address on foreign missions was made by Mr. Isaac S. Suguira, a Japanese student, now in the Divinity School.

At a parlor meeting, held in the interests of the Indian Rights Association at 2111 Walnut st., Philip C. Garrett, president, in the chair, a paper was read by Francis E. Leupp, Washington representative of the association, on "Civil service reform as applied to the Indian service." The Rev. Sherman Coolidge, of the Wyoming missionary jurisdiction, gave an account of his life and experience on Indian reservations. Among the other speakers were Mr. Herbert Welsh and ex-Governor Pattison. Among those present were Bishop Talbot, the Rev. Messrs. Silvester, S. T. D., McVickar, D. D., Ridgeley, Gould, S. T. D., of the Divinity School, and Coles, of Jenkintown.

Confirmations reported in city churches, viz.: St. Timothy's, (Reed st.) 23; St. Simeon's, 79; St. Andrew's, (West Phila.), 57; Calvary Monumental (including a sick person in private), 7; St. Paul's mission church (West Phila.), 13; Zion, 10; Redemption, 19; Nativity (including 3 from St. Simeon's), 26; St. John's, Frankford road, 37; St. George's chapel, Venango st., 14; Calvary (Germantown), 19; Holy Comforter Memorial, 23, who were addressed by Bishop Whitaker, who also addressed all those members of the congregation who had been confirmed within the past seven years; St. Timothy's, Roxborough, 57. A choir guild of active male members was organized in the last-named church on Monday evening, 25th ult.

A prominent and well-known citizen has gone to his rest. The late Hon. Richard Vaux died, after a brief illness, early on Friday morning, 22nd ult., in his 79th year. He had filled offices in the city, State, and nation, and when he had barely attained his majority, was made secretary of Legation, *ad interim*, at the Court of St. James. He was of Quaker ancestry, his father, Roberts Vaux, being a prominent member of the Society of Friends. The Burial Office was said at St. Mark's church, in which he was confirmed last Easter Even, and where he made his first Communion last Easter Day. The rector, the Rev. Dr. A. G. Mortimer, officiated, assisted by the Rev. F. D. Lobdell, of the clerical staff. After the service in the church, the vested choir, singing the recessional, "Jerusalem the Golden," led the way to the hearse. The Rev. Dr. J. Andrews Harris, assisted by the Rev. Clayton Mitchell, both of St. Paul's, Chestnut Hill, said the committal service at the grave in South Laurel Hill Cemetery, after which the services of the Masonic Order were conducted by officers of the Grand Lodge of Pennsylvania.

The church of the Holy Trinity is about to erect on ground purchased last summer at Sellersville, Bucks co., a Summer Home for Women and Children, where they may enjoy needed rest and recuperation in the country, free from the distractions of more crowded resorts. For some years, about 250 have been sent in detachments during the summer to Ephrata Springs and other boarding houses; but last year it was determined to own such a place nearer home. The rector, the Rev. Dr. W. N. McVickar, called the attention of his parishioners to the subject one Sunday, asking for help. In response, a wealthy member of the congrega-

tion subscribed $15,000 in aid of the work. This sum assured its success, and with part of the money the 15 acres at Sellersville were purchased, and upon a portion of the ground will be erected a picturesque shingle cottage, containing about 50 rooms, and all modern conveniences and improvement suitable for a summer home. It will cost about $9,000, the remainder of the funds in hand being used for beautifying the grounds and making necessary improvements. The contract has been awarded to a local builder, and work will shortly be started. From about the middle of July to the middle of September visitors will each make a fortnight's stay, it being the intention, during that time, to entertain about the usual number.

The 70th anniversary of the incorporation of St. Matthew's church, Francisville, was celebrated on Sunday, 24th ult. At the morning service, the rector, the Rev. R. W. Forsyth, preached an historical sermon, his text being I Kings viii: parts of verses 28, 29 and 57, in which he traced the history of the church from the laying of the corner-stone to the present time. In the afternoon, a special Sunday school missionary service was held, with an address by the Rev. Dr. W. S. Langford; and in the evening, the Rev. Dr. T. A. Tidball was the preacher. The first planting of St. Matthew's was projected by some devout women, and in 1822, the Rev. Norman Nash, missionary, gathered a little flock at the village of Francisville. Bishop White laid the corner-stone of the original edifice, a small building 28 by 30 ft., Oct. 17, 1822, and consecrated it June 7th, 1824. The parish was admitted into union with the convention, May, 1825. In 1857, the present site at the corner of Girard ave. and 18th st., was purchased, and the church building erected at a cost of $15,000. It was consecrated by Bishop Alonzo Potter, Dec. 23, 1858. In 1859, an adjoining lot was purchased and a commodious Sunday school building erected, costing $5,000. In 1874, an addition was made to this building, and a parish house erected, $14,000 being expended on these two objects. St. Matthew's has had ten rectors and three assistant ministers. In the early part of 1893, the building on Girard ave. to the east of the church was purchased for a rectory. St. Matthew's, since 1881, has taken a front place as one of the hardest working parishes in this city.

Chicago

Bishop McLaren has returned to Chicago greatly improved in health.

Bishop Burgess visited Christ church, Ottawa, on the evening of the feast of the Annunciation, and confirmed seven candidates. This makes 32 confirmed in this parish since the last convention.

The Rev. E. A. Larrabee will conduct a Quiet Day for the associates of the Sisters of St. Mary, and for other ladies who may wish to come, at the church of the Ascension, Tuesday in Holy Week, April 9th. The first meditation will follow the 9:30 Celebration, and the last meditation will be given at Evensong at 4:30 P. M. The parish rooms will be at the disposal of the ladies during the day, and a luncheon will be served at noon.

The funeral of Mrs. Emma J. Sargent was held March 21st, from Bethany Swedish Home, Ravenswood. The funeral service was conducted by the Rev. Samuel C. Edsall. The burial was at Rosehill. In the death of Mrs. Sargent the diocese of Chicago, and directly, All Saints' church, Ravenswood, falls heir to her real estate, valued at not less than $5,000, unincumbered, which was in 1890 deeded to this corporation. In consideration of this transfer, a life lease was given her of a certain portion of the property, occupied by a small house, which was used by her for a home. She also received by this contract an annual income of $300 from the corporation, which they derived from the rental of the property.

The regular monthly meeting of the Church Club of Chicago, was held at their club rooms on Thursday evening, March 28th, at 8 o'clock. After an address by the president, introductory to the topic for the evening, "The Reformation of the criminal classes," the chair was taken by Mr. L. O. Goddard of the committee on penal institutions, in place of Mr. H. A. Sanger, of Joliet, chairman of the committee, who was unavoidably absent. Mr. Goddard made some interesting remarks upon the subject of crime and its punishment, after which the Rev. Jos. Rushton, read a paper in which he made a very strong plea for a classification of criminals, the improvement of the county jails, and especially the separation of the first offender from the hardened criminal. Maj. R. W. McClaughry, superintendent of the Reform school at Pontiac, spoke, out of the largeness of his experience, and his address was listened to with close attention. He spoke very strongly in favor of what is known as the indeterminate sentence, making the duration of the punishment pendant entirely on the behavior of the individual. It has been tried with great success in the reformation of the young. Both of these speakers joined in bearing their testimony to the evils of the present jury system. The Rev. W. B. Walker, of Joliet, in a very interesting and thoroughly prepared address, showed the great need of new buildings for the penitentiary at Joliet, an increase in the number of cells, the separation of the woman's department from the general prison, and a better place and care for the hospital department. At the request of the chairman, Col. Felton closed the discussion with an interesting impromptu address. Everyone present felt that the discussion had been most useful and instructive, and the regret was general that a very large number of the citizens of Chicago did not hear it.

Diocesan News

Western Texas

Jas. Steptoe Johnston, D.D., Bishop

The following items are taken from the "Bishop's Diary: "February 11 went by stage 28 miles to Sherwood. Notwithstanding the cold and the broken windows in the church a large congregation gathered to see the first bishop that ever visited that section of country. Many I think were much disappointed when they failed to see me in my vestments. It was so cold I had to preach in my overcoat. We have a few members in the town, but at present there seems no possibility of ministering to them. . . . The reverses of the past few years in this country have played sad havoc with our Church work. February 17, preached morning and night in the Presbyterian church, at San Saba; administered the Holy Communion at the morning service. Having no suitable vessels, glass was used. Some generous person would be doing a well-deserved act of kindness and Christian fellowship to present this little struggling flock on the frontier with a proper Communion service; $15 will provide a very neat one. The lack of a church building is proving a serious drawback to our progress. They have had $400 in bank for several years; with $400 more a neat church might be built, and our work would then prosper."

Easton

Wm. Forbes Adams, D. C. L. Bishop

ANDORA.—It is expected that between now and Easter the new St. Andrew's church will be fully ready for occupancy. The new church is the outgrowth of services held in a school house in the neighborhood, by the Rev. Wm. Schouler, and dates its beginning from the spring of 1888. Stated services have been held by the rector, and a Sunday school maintained, efficient help being rendered by Mr. George A. Steele, lay reader, and other workers of the neighborhood. The corner-stone of the edifice was laid by the Bishop on Sept 4th last. The church is erected in memory of the Rev. Robert Lloyd Goldsborough, lately deceased, and rector of North Elk parish (at that time including Trinity church, Elkton) for a period of 17 years, beginning with the year 1841. The building is of moderate proportions, consisting of nave and chancel extension, and capable of seating about 125 persons. The stone, a light gray, is quarried from the neighborhood. The entire cost is estimated at about $2,000. The lot is the gift of Mr. and Mrs. John W. Queen, Andora. St. Andrew's enjoys the distinction of being the first chapel within the bounds of Trinity parish. The location is about six miles north of Elkton, in a rural neighborhood, and not far from both the Pennsylvania and Delaware boundary lines. The rector, the Rev. Wm. Schouler, holds service regularly on Sunday afternoons in the school house at present, in addition to morning and evening services at Elkton.

Maryland

William Paret, D.D., LL.D., Bishop

The diocese has received a legacy of $93,000. Bishop Paret received an announcement Friday, March 29th, from the banking firm of James G. King's Sons, of New York, that $93,000 was in their hands, bequeathed to the diocese by Mrs. C. Spaight Keerl, a member of Grace church, Baltimore, who died in Baltimore one year ago last January. Mrs. Keerl was the widow of Thomas M. Keerl, who was a prominent lawyer of Baltimore. At the death of Mrs. Keerl, the sum of $90,000 was left in trust to the firm of James G. King's Sons, the interest to be payable to her son, Eversfield F. Keerl, during his lifetime, and after his death, the whole amount to the diocese of Maryland. Mr. Eversfield F. Keerl died in New York, March 26th, and was buried from the residence of his aunt, Miss Susan Keerl, in Baltimore, on March 28th, by the Rev. Arthur C. Powell, rector of Grace church, who also buried the father and mother. The Keerl legacy will go toward the Baltimore endowment fund for the new diocese.

Bishop Paret visited the Church Home on Friday, March 29th, and confirmed three inmates. The Bishop also confirmed a lady who was ill and unable to be confirmed in church, and who was taken to the Home. At night the Bishop confirmed a class of 13 persons at St. Peter's church.

Confirmations by Bishop Paret from March 10th to 21st: St. John's, Washington, 31; Christ church, Georgetown, 20; St. Mary's College, Washington, 18; St. George's, Baltimore, 36; St. Michael's, Baltimore, 58; St. James' (African), Baltimore, 15; St. Mary Virgin College, Baltimore, 21; Grace, Baltimore, 31; Mt. Calvary, Baltimore, 49; St. Paul's, Baltimore, 37; St. Barnabas', Baltimore, 25; St. Michael's, Washington, 21; Grace, Georgetown, 14; Trinity, Washington, 44; total, 420.

It seems sure that the Washington part of the diocese will raise the required funds for the division of the diocese; they have raised $45,000, and want $50,000. Baltimore is required to furnish $40,000 more; there is hope of success.

BALTIMORE.—On Sunday, March 24, Bishop Paret preached at the church of St. Michael and All Angels the first of a series of sermons to be delivered on the subject of "Diocesan Division." The remaining addresses will be delivered by the Rev. Randolph H. McKim, D. D., of Washington, D. C., and Dr. Douglas, of New York. Bishop Paret eloquently set forth his views on the advisability of a division of the diocese and as to the practical methods by which such division may be secured. He advocated the endowment plan, and said that the financial basis for the change must be solid and lasting. The question for a division will be up for final settlement at the convention in May.

Bishop Paret has rented his summer residence on the Joppa road, near Towson, to Col. Wm. A. Boykin, of Baltimore. The Bishop will spend the summer traveling and will probably make a trip to Europe.

Bishop Paret preached and confirmed a class of 12 persons at the church of the Holy Comforter, Friday, March 22. He was assisted in the services by the rector, the Rev. J. Gibson Gantt. On Tuesday, March 26, he confirmed 12 persons at the church of Our Savior.

At the recent meeting of the vestry of Trinity church a series of resolutions were passed expressing appreciation of the services of the Rev. T. De Witt C. Loop, assistant rector of the church, and expressing sympathy with him in his recent bereavement. Mr. Loop recently lost his wife. He will remain at Trinity church until the end of Lent.

The impressive music of Stainer's work, "The Crucifixion," was enjoyed by a large audience at St. Michael's house on Friday, March 22. The sacred cantata, or "Meditation on the Passion of the Holy Redeemer," was successfully rendered by the choir of the church of St. Michael and All Angels and the private pupils of the choirmaster, Mr. Chas. H. Thompson. The solos were sung by Messrs Thompson and Wilson. Mr. Wilberfoss G. Owst, organist of the church, accompanied the voices on the piano. The performance was for the benefit of the organ fund, which is now $3,000.

Gounod's "Gallia" was sung Sunday morning, March 24, at St. Luke's church, under the direction of Mr. C. Cawthorne Carter, choirmaster and organist.

Bishop Paret preached at Christ church, Sunday morning, March 24, to a large congregation on "Eternal Life," and confirmed a class of 21 persons. In the afternoon he confirmed 21 persons at St. Luke's church and at night a class of 30 at Holy Trinity church.

The Home for Self-Supporting Women, at 1522 Harlem ave., has been withdrawn from the management of Ascension chapter of the Daughters of the King of Ascension church, and will hereafter be managed by individual members of the society, and not by any particular chapter. The home has been in existence about six months.

A mission will soon be started in the neighborhood of the York road, north of Arlington ave., under the auspices of the Rev. George Stokes, of the church of the Redeemer, near Govanstown. It is expected that the mission will open in the old school house at that point.

On Wednesday, March 27, a class of 38 persons was confirmed by the Bishop at the church of the Messiah, the Rev. Peregrine Wroth, rector.

ANNAPOLIS.—The fourth of the series of university extension lectures, now in progress at St. John's college, was delivered March 24 by the Rev. Stuart Crockett, of Baltimore. The Rev. Arthur S. Johns, of Rockville, Md., has accepted the invitation of the college Y. M. C. A. to deliver the annual address before that body on June 16.

On March 22 the ladies of Annapolis opened a creditable loan exhibition, in the hall of the Y. M. C. A., of colonial relics and historical memorials of the revolutionary period. In the collection on exhibition was the communion service presented to St. Anne's church, Annapolis, by William III. in 1698, and two old Bibles, dating 1707 and 1763. The service has been in continual use in the church. A prayer-book was lost for over a hundred years, and was recently found and returned to the parish.

Albany

Wm. Croswell Doane, D. D., LL. D., Bishop

ALBANY.—The Feast of the Annunciation is the occasion each year at the cathedral of All Saints', of Bishop Doane's annual visitation. Accordingly, on Tuesday, March 26th, 58 persons were confirmed, in the presence of a large congregation. The Bishop preached a masterly sermon on the feast and its significance, and also on the rite of the laying on of hands. The procession of the clergy and choir passed to the west end, where the Bishop was met and escorted to the chancel; the whole service was very impressive.

On Friday, March 23rd, the Rev. F. G. Jewett, rector of

St. Paul's church, delivered the instruction at the half-hour noon-day service held in St. Peter's church. The Rev. W. M. Grosvenor, of Lenox, Mass., preached on the succeeding Friday, and on April 5th, at the closing service of the series, the rector, Dr. Battershall, delivered the address. The services have proved very successful, and will be held again next year.

Massachusetts

William Lawrence, S.T.D., Bishop

BISHOP'S APPOINTMENTS

MAY

2. Evening, St. Andrew's church, Wellesley.
5. Cambridge: A. M., St. John's Memorial chapel; P. M., Belmont school; evening, Emmanuel church, Somerville.
11. Evening, St. Paul's church, Gardner.
12. A. M., Christ church, Fitchburg; P. M., St. Mark's church, Leominster.
15. 110th annual meeting of the Diocesan Convention.
16. Diocesan Convention.
18. St. Peter's church, Springfield.
19. A. M., Christ church, Springfield; P. M., Grace church, Chicopee; evening, St. Paul's church, Holyoke.
22. Evening, St. John's church, Winthrop.
23. Evening, St. John's church, Gloucester.
30. A. M., consecration of St. Martin's church, New Bedford.

JUNE

1. P. M., Trinity church, Ware.
2. A. M., Grace church, Amherst; evening, St. John's church, Northampton.
5. A. M., St. John's Memorial chapel, Cambridge. Ordination of priests.
7. P. M., church of St. John the Evangelist, Duxbury; evening, Christ church, Plymouth.

NEWTON.—The ceremony of breaking the ground for the memorial library for Grace church, a recent gift to the parish, took place in the afternoon of the festival of the Annunciation. Evening Prayer was said in the chapel by the rector, the Rev. George W. Shinn, D. D., and afterwards the congregation adjourned to the site of the new building, where prayers were offered and a blessing said upon the work, and all who are connected with it. Those present took part in turning over a spade full of earth. The building will be an addition to the front of the parish house, and will measure 20x30 ft., and consist of two stories. It will be built of stone with slated roof. The first story contains the rector's study, fitted up with bookcases and other suitable furniture. The upper floor is for parish purposes. It will be finished in a few months. The architect is Mr. W. P. Wentworth who designed the parish house, the chapel, and the guild hall.

BOSTON.—Bishop Lawrence made an address before the Young Men's Christian Association at their annual meeting in this city. Dean Hodges, of Cambridge, made a public address, on March 28th, in the interest of the Norwegian liquor scheme. On Monday, March 25th, Mr. Ralph A. Cram read an interesting and profitable paper on architecture, before the Episcopal Association at the Diocesan House.

Western New York

Arthur Cleveland Coxe, D.D., LL.D., Bishop

At the church of the Good Shepherd, Buffalo, the Rev. T. B Berry, rector, steps were taken toward the organization of a chapter of the Brotherhood of St. Andrew, on March 16th. From the character of the men offering themselves for this service a working chapter is confidently looked for which will at once find opportunity for useful effort.

LANCASTER.—On Thursday, March 21st, in St. Matthias' church, the Rev. George A. Harvey, rector, Bishop Coxe dedicated a handsome altar, erected by friends as a memorial of the late Rev. Edward Ingersoll, D. D , for many years rector of Trinity church, Buffalo. The altar having been unveiled, the rector requested the Bishop to accept the same to the glory of God and on behalf of the parish and diocese of which he is chief pastor. The late Dr. Ingersoll founded the parish of St. Matthias 23 years ago, and in so doing began, organized, and sustained a great work, in grateful recognition of which friends in Buffalo and Lancaster offered this structure and asked that it be solemnly set apart for its sacred purposes. At the same time a handsome brass altar cross was offered by Mr. and Mrs. H. A. Dann in memory of their father, the late Henry Alexander Dann. The Bishop called upon the Rev. Thomas B. Berry, rector of the Good Shepherd (Ingersoll memorial), Buffalo, and the Rev. H. S. Huntington, who succeeded Dr. Ingersoll in the work at Lancaster, to bear testimony to the life and character of him to whom the altar is made memorial. The Bishop then by a special office performed the service of consecration, authorizing the rector to complete this office on the Sunday following with a celebration of the Holy Eucharist. The Bishop preached from St. John iv: 36, 37, and gave a sketch of Dr. Ingersoll as a parish priest in Buffalo and Lancaster and as chaplain of the Church Home. The altar is a handsome structure of oak, made after designs by W. H. Archer, architect, who, with his accustomed generosity, made a donation of these designs to the parish. The service closed with collects and the benediction.

Virginia

Francis McN. Whittle, D.D., LL.D., Bishop

John B. Newton, M. D., Assistant Bishop

March 12th Bishop Newton visited St. Paul's church, Ivy, preached to a large congregation, and confirmed 4 candidates. The next morning he went to St. John's church in the Ragged Mountains, where he also held a Confirmation.

On Sunday, March 24th, Bishop Whittle visited St. Paul's church, Richmond, in the morning, preached and confirmed a class of 23. In the afternoon he visited St. John's, Richmond, where he again preached, and confirmed a class of 30.

The several branches of the Woman's Auxiliary held a joint meeting in old St. John's church on the afternoon of March 18th in Richmond. The service was conducted by the rector, the Rev. R. A. Goodwin, and Bishop Newton. After reports from the six Richmond branches, Miss Stuart, State secretary, made an interesting address, after which Miss Dodson, the Virginia missionary to Shanghai, China, spoke upon the subject of missions in that country. She told of a lovely spirit of reciprocal giving which has influenced the Chinese women. They deem it a privilege to send money to home missions here in America. These women, Miss Dodson said, once believed in the transmigration of the soul, and that every female child they put to death would live again as a man. An offering was taken up in aid of Miss Dodson's work. After the services Miss Dodson, clad in her Chinese costume, received the ladies in the Sunday school room.

The Standing Committee, at a meeting held in Alexandria, gave their consent to the consecration of the Rev. John Hazen White, Bishop-elect of Indiana. At the same meeting Mr. Joseph A. Specht was recommended as a candidate for Holy Orders.

New Hampshire

William Woodruff Niles, D. D., Bishop

PORTSMOUTH.—Since the Rev. Charles A. Morrill, formerly of St. Paul's school, Concord, came to this parish, four years ago, the work at Christ church has steadily advanced in every way. The sittings in the church are free; the services supported by the voluntary offerings of the people. Prior to his coming the little flock, and hence the offerings, had been lessening from year to year, the contributions the last year only amounting to about $300. Since then the offerings have averaged $2,000 a year. The Sunday school, organized nearly 17 years ago, and numbering in a few years 80 scholars, had dwindled to 20 or 30, but at this date it has nearly recovered from its losses. There are four active parochial societies, three having been formed within the four years. The vested choir of men and boys is comparatively large; the music better than in most country parishes. The organ is fine, the church building beautiful. The exquisite altar cross was given by the Rev. Dr. and Mrs. H. G. Batterson, of New York, who have recently donated a pair of cut glass, silver-mounted Communion cruets. The number of communicants four years ago was 19; there are now over 100. The number of celebrations of the Holy Communion then was eight or nine a year; the number during the last convention year was 144. The little congregation is being well instructed in the doctrines of the Holy Catholic Church. Though poor, the people are sufficiently self-denying to contribute help in some shape, now and then, to those who are poorer yet. These statistics, as well as the general condition of the parish, testify to the faithfulness of the rector.

Central Pennsylvania

M. A. DeWolfe Howe, D. D., LL.D., Bishop

Nelson S. Rulison, D.D., Asst. Bishop

In St. Luke's church, Lebanon, the Rev. Jas. P. Hawkes, rector, a handsome stained glass window has been placed at the head of the north aisle, "To the glory of God and in loving memory of Selena E. Richardson," sometime communicant of this parish and organist of the church. This window is the gift of the brother, the Rev. A. M. Abel, and other surviving relatives. It is the work of Messrs. J. & R. Lamb, New York city, and contains a full length standing figure of the Madonna and Child. The infant Jesus throned, as it were, in His mother's arms, stretches out His hands to all the world in loving invitation. The treatment of the subject is excellent throughout and merits the favorable verdict passed upon it by Mr. H. M. Congdon, the New York architect who built the church edifice. On the Feast of the Annunciation this memorial window was set apart to its hallowed use by a short service of blessing, said by the rector, assisted by the Rev. Mr. Abel. The service consisted of the Invocation, Psalm cxxii (in procession from the chancel), the reading of Isiah lx, appropriate versicles and responses, followed by the prayers for God's favor that He would sanctify and bless, with thanksgiving for "the good examples of all those thy servants, etc." The Holy Communion was then celebrated. The church has been open every day and all day for the first time this year with daily service and bi-weekly Celebration. The order of music has also been printed a month in advance, giving authors of chants and canticles, words of anthems, etc. The musical portion of the Sunday services has been admirably rendered.

SOUTH BETHLEHEM.—The death of Dr. Henry Coppee' the acting president of Lehigh university, has cast a gloom over the undergraduates. The students at once, on the announcement of his death, assembled and drew up suitable resolutions. At his funeral they marched in a body and paid their last respects at his grave. By Dr. Coppee's death the university suffers a severe loss. He had been connected with it from its foundation, and had done more than any other member of the faculty to advance its interests. Since the death of Dr. Coppee, Prof. Wm. Chandler, as the senior professor, occupies the position of acting president. It is reported that the trustees will hasten to select a permanent president and that one will be announced within the next few days.

MECHANICSBURG.—The Rev. James M. Blackwell, deacon, has been in charge of St. Luke's mission for nearly two years. On Wednesday, March 20th, Bishop Rulison confirmed four persons and afterwards advanced the Rev. Mr. Blackwell to the priesthood. The sermon was preached by the Rev. G. Woolsey Hodge, rector of the church of the Ascension, Philadelphia, and was a clear exposition of the office and work of the priesthood. The music was beautifully rendered by the vested choir of the mission. The members of the congregation presented the newly ordained priest with a handsome private Communion service of five pieces. The interest taken in this service by the members of the mission and the people of the town generally demonstrates the good which such a service will do in towns where few, if any, ever have the opportunity of witnessing the impressive service of the ordination of men to the priesthood.

South Carolina

Ellison Capers, D.D., Bishop

KINGSTREE.—The Bishop visited this county town, the Rev. H. M. Jarvis, missionary in charge, on the 20th inst., and confirmed a few adult and married candidates. The impressive sermon and address by the Bishop were highly appreciated by the large congregation, composed of various bodies of Christians, and the progress in things temporal and spiritual called forth expressions of thankfulness and gratification from the chief shepherd under Christ. This is only the second time that Kingstree has seen a bishop exercising the functions of his apostleship. Carpenters were busy on the chapel before the visitation and have since resumed work. It is hoped that the speedy completion of the building will soon necessitate a return of the Bishop, for not only a consecration but also another Confirmation. Some hundreds of dollars are yet needed in this mission for the furnishing of God's house and for various other missionary purposes, that "all things may be done decently and in order." Who has the generous heart to help those who are helping themselves?

Michigan

Thomas F. Davies, D.D., LL.D., Bishop

Plans have been prepared for a church for the mission established some months ago in the town of Birmingham, Oakland co., and the erection of the building will be soon begun.

The union monthly meeting for March of all the Detroit chapters of the Brotherhood of St. Andrew took the form, as usual in Lent, of a devotional service. This was held Thursday evening, March 21st, in St. John's parish building, with about the ordinary attendance. The service was conducted and the appropriate address delivered by the Rev. John Munday, of Port Huron.

On Thursday evening, March 28th, a service was held in St. Joseph's memorial chapel, Detroit, in the interest of the work of the various parish altar societies of the city. All active members of these societies were invited to this service, and addresses were made as follows: "On the architecture and history of the Christian altar," by the Rev. James F. Conover, D. D.: "The effort to restore certain of the Catholic practices of the ancient Church and their proper meaning and symbolism," by the Rev. Paul F. Swett; "The furnishings of the altar and the vestments of the priest—their history and English and American ecclesiastical law on the subject," by the Ven. Archdeacon G. Mott Williams, of Marquette, in the Upper Peninsula. The offering was devoted to a fund to provide proper linen altar furnishings for poor churches and missions within the diocese of Michigan. The service excited great interest and the able addresses called forth much favorable comment. It is proposed that a service of this general character should be held hereafter in Detroit at least once in each year.

ANN ARBOR.—The course of lectures on the Baldwin foundation of the Hobart Guild of the University of Michigan for 1894-'95 was delivered a few weeks since by the Rt. Rev. Nelson S. Rulison, D. D., Assistant Bishop of Central Pennsylvania. The general subject of the lectures was "Conscience." This theme the Bishop treated of in six lectures, whose special titles will give some idea of the

course of thought. These titles were as follows: Lecture 1. The Spencerian philosophy of conscience a menace to modern society; 2. The genesis and universality of conscience; 3. Historical sketch of theories of conscience; 4. Nature and office of conscience—conscience not judgment; 5. Supremacy of conscience; 6. Private judgment and authority. The lectures were delivered on week-day evenings in Harris hall, beginning on Monday, Feb. 25th, excepting the last lecture, which was given in St. Andrew's church on Sunday evening, March 3rd. Every lecture was a masterly production, and the course when published will form an important and timely contribution to the literature of ethics. Bishop Rulison has the rare power of discoursing on a philosophical theme in a way that is perfectly intelligible to the common mind. His lectures were listened to by every variety of hearers—by university professors who are most learned in ethical science, and by plain people who have never read a book on philosophy—and he held the close attention of all. By all classes in his audience his lectures were pronounced most helpful and satisfying. While in Ann Arbor Bishop Rulison, besides preaching several times in St. Andrew's church, also delivered the annual sermon in University hall before the Students' Christian Association of the university. There he addressed an audience of upwards of 3,000 persons, and the opportunity was wisely and effectively used. His sermon on that occasion was a powerful presentation of Christianity from the standpoint of the Church. By his lectures and his sermons, and by his friendly intercourse with the people whom he met, Bishop Rulison did a notable work in this university town. His words and his spirit were inspiring and ennobling.

North Carolina

Jos. Blount Cheshire, Jr., D.D., Bishop

The meeting of the Convocation of Charlotte was held in the church of the Ascension, Hickory, Feb. 20–21. The opening sermon was preached by the Rev. Dr. Buxton, after which Holy Communion was celebrated by the dean, Dr. Wetmore. At the night service there was a discussion on the subject of "Personal holiness," by the Rev. Messrs. Osborne, Hoffman, and Buxton, D. D. On the 21st, Morning Prayer was said, the Rev. C. L. Hoffman preaching, after which a business meeting was held, when a committee was appointed to confer with the Rev. Dr. Murdoch in regard to the school property at Salisbury. Evening Prayer was said at night, with a discussion of English Church history, by the Rev. Dr. Wetmore, the Rev. Dr. Buxton, and the Rev. E. A. Osborne, after which the Convocation adjourned to meet in Lenoir next summer.

Through the efforts of Oliver Stancill, a colored lay-reader, a mission is to be started in Concord to be known as the Holy Comforter.

Bishop Cheshire, Jr., visited the parish of St. Athanasius, Burlington, the Rev. R. J. Walker, rector, on the 4th Sunday in Lent, celebrated Holy Eucharist, confirmed at Evening Prayer, and preached two sermons, eloquent and spiritual. The offertory amounted to $113 83 for the struggling missions. The St. Andrew's Brotherhood of this parish is doing much good. The Sunday school Guild is in active work. There have been daily Lenten services and a weekly celebration of the Blessed Eucharist.

Newark

Thomas Alfred Starkey, D. D., Bishop

St. Barnabas' Hospital, Newark, has lately received gifts to the amount of $13,200. This entirely removes the floating debt. It is now hoped that liberal donations will be made for the payment of the mortgage debt.

West Virginia

Geo. Wm. Peterkin, D.D., LL.D., Bishop

During the present Lenten season the Wednesday evening services at St. Matthew's church, Wheeling, have been conducted by the members of the St. Matthew's chapter of the Brotherhood of St. Andrew. On March 6th Mr. Thomas Keyser delivered a well-prepared and thoughtful address on "The Rejected Stone." On March 13th, Dr. G. A. Aschman gave an earnest and logical presentation of the subject, "The reason why men should take an interest in religion." On March 20th Mr. C. P. Flick spoke on "The temptation of Christ," and on the 27th Mr. Thomas Davidson took for his subject, "Why I prefer the Episcopal Church."

On Sunday morning, March 17th, Mr. John W. Wood, of New York, the general secretary of the St. Andrew's Brotherhood, made a strong and helpful address to the members of the brotherhood and congregation of Trinity church, Huntington, and the same night he spoke to the chapter of St. John's, Charleston.

Mr. W. L. Davis, who has for a long time been an efficient worker at Trinity church, Parkersburg, is to be ordained to the diaconate. This church has just introduced a vested choir which has been pronounced a great success and most acceptable.

Dr. Stainer's cantata of the Crucifixion is to be sung in St. Matthew's church, Wheeling, Palm Sunday evening, and in Trinity church, Parkersburg, on the Wednesday of Holy Week.

Florida

Edwin Gardner Weed, D. D., Bishop

JACKSONVILLE.—On Sunday, March 17th, at the church of the Good Shepherd, the Rev. W. S. S. Atmore, rector, Bishop Weed confirmed a class of 18 persons, the largest class ever confirmed in the parish. Within a period of time extending a little over three years, the rector of this parish has presented 58 candidates for Confirmation. The congregations attending the daily Lenten services at the different churches in this city are larger than ever before.

Alabama

Richard H. Wilmer, D.D., LL.D., Bishop
Henry Melville Jackson, D.D., Ass't Bishop

The church of the Holy Comforter, Montgomery, expects to use a new chalice, a memorial of Dr. Stringfellow, for the first time on Easter Day.

A new departure has been made in Mobile in the matter of services during Lent. The Brotherhood of St. Andrew from the three parishes have arranged to have daily half-hour services every week day during Lent, for men, in a building in the centre of the business portion of the city. These, while under the management of the Brotherhood, are conducted by the different rectors of the city. The services are short, with a brief spirited address, and are attracting a considerable attendance of non-Episcopalians.

The annual bazar of the Church Home for Orphans in Mobile was held on the two days preceding Ash Wednesday, and from it a goodly sum was realized. It is said that the income from the fund held by the Bishop for the Church Home is almost sufficient to support the institution, and if so the bazar will at no distant date be discontinued.

It has been announced that Bishop Jackson has become engaged to Miss Carrie Cochran, of Eufala, Ala., and that the marriage will take place soon after Easter. Miss Cochran is the niece of Governor Oates, of Alabama. Bishop Jackson has been twice before married.

Nebraska

George Worthington, S.T.D., LL.D., Bishop

Mr. G. S. Ralston, who has been widely and favorably known in connection with the work of the Brotherhood of St. Andrew, has become business manager of Worthington Academy at Lincoln. Mr. Ralston was connected with the American Express company for fifteen years, having begun with them as clerk and rising through various positions, until in 1890 he became assistant superintendent. It is confidently expected that he will find in a new sphere the same success which has crowned his labors hitherto.

Southern Virginia

Alfred Magill Randolph, D.D., LL.D. Bishop

March 16th, Bishop Randolph visited St. Thomas' church, Berkeley, preached and confirmed a class of eight persons.

The Rev. J. Cleveland Hall, who resigned the rectorship of Christ church, Roanoke, a short time since, has accepted a call from the church of the Epiphany, Danville. He succeeds the venerable Dr. Dame, who, after a rectorship of over 50 years, has been made rector *emeritus*. Mr. Hall is a graduate of West Point.

The rector of Trinity church, Staunton, is preparing for a ten days' Mission to be held in his church, commencing March 29th, and conducted by the Rev. Robert S. Barrett, D. D., lately dean of the cathedral, Atlanta, Ga. There will be three services each day, and a choir of 40 voices is being trained for the occasion.

The congregation of Grace church, Petersburg, who recently erected a magnificent memorial window in the chancel of that church, in loving remembrance of the Rev. Dr. Gibson, who founded and for over 50 years was the rector of the church, will shortly erect a memorial pulpit in remembrance of his wife, who was for 50 years a teacher in the Sunday school.

On Thursday morning, March 14th, Bishop Randolph visited Trinity church, Portsmouth, preaching to a large congregation, and confirming 14 persons. In the afternoon he visited Grace church, Norfolk, which was so crowded that many persons were unable to gain admittance.

On Tuesday, March 19th, Miss Dodson, of the China mission, made an address before the members of the Woman's Auxiliary in Christ church, Charlottesville, in which she recounted the work being done by the mission for the education of Chinese children, and the support of Chinese widows. In her closing remarks she made a strong appeal for helpers in the foreign field.

On Sunday, March 24th, Bishop Randolph visited St. Peter's church, Norfolk, preached, and confirmed a class of 13, all adults.

The Rev. J. F. Aitkens, formerly assistant minister of Trinity church, Staunton, and who became rector of St. Andrew's church, Clifton Forge, early this year, has been compelled, on account of ill-health, to resign the work so hopefully begun.

Olympia

Wm. Morris Barker, D. D., Bishop

The following correspondence we take from *The Washington Churchman:*

TACOMA, Jan. 1, 1895.

MY DEAR BISHOP BARKER: As agreed upon at our last conference yesterday, I want to lay before you, as the Missionary Bishop of the jurisdiction of Olympia, certain facts concerning what I have been pleased to call "The Mission Boat" project for the shores of our Puget Sound.

I entered upon my work in Western Washington Sept. 1st, 1892, as rector of the church of the Holy Communion, Tacoma, president of Washington College, and as (under the appointment of Bishop Paddock) dean of Tacoma, the Bishop expressly desiring that I should endeavor to not only foster the missions already started in my own territory or deanery, but that I should especially do all in my power to start new missions in regions yet unoccupied.

Thus, in a word, originated the thought of the mission boat for Puget Sound, to be provided with a suitable staff of workers, and go from place to place, carrying the ministrations of religion to the "Church neglected" shores of this inland sea. Since my trip East last summer several friends have sent me several hundred dollars towards the purchase and equipment of such a boat, and others have implied that they would give such additional aid as might be necessary to more or less completely fit out the enterprise. We have, also, examined into the qualifications of several "bottoms" that have been offered us for sale at Tacoma, Seattle, and Port Townsend; and think we have found two or three which could be used, or altered so as to suit very well for the purpose of a mission boat, our aim being to have, if possible, a "chapel-space" on the boat in which services could be held when no suitable place could be found on shore, as well as comfortable accommodations for the clergy or laity who, without salary, would volunteer to go along with the boat from time to time as the band of workers. We feel that such a volunteer band could easily be found, and are persuaded also that sufficient fuel for the boat will be freely given by those to whom we shall minister, or, that failing, can readily be gathered by our own people from the forests that line the shores. If we had the boat, therefore, we feel that we could run her at least for the year 1895 without penny of cost either to ourselves or to you as Bishop of the jurisdiction.

As, however, in the providence of God, you, having been made the chief pastor of the Church of God in the missionary jurisdiction of Olympia, should have this proposition to do missionary work on the shores of Puget Sound not only laid before you, but given over into your care and keeping, that you may see for yourself what it is, and utilize whatever may seem to you rational and desirable in either the plan itself, or its promoters. Wishing you, my dear Bishop, a very happy New Year and a successful trip East, and hoping, in your many opportunities for appealing to individuals and congregations, you may not forget the mission boat project, I am, my dear Bishop,

Faithfully yours,

WM. M. JEFFERIS.

TACOMA, Jan. 2, 1895.

MY DEAR DR. JEFFERIS: I have your kind letter of Jan. 1st, in which you lay before me a general outline of your mission boat project for the shores of Puget Sound. I hope you will follow this letter in the course of a few days by another letter, in which you will give me full particulars of what you consider a reasonable estimate as to the first cost of a suitable boat and an estimate for making such alterations as may be necessary. How many men must the boat carry as a crew to comply with the United States laws, and what do you estimate to be the running expenses of the boat per month, including employes, fuel, general supplies, and repairs? I do not feel ready to fully accept your kind offer to place this proposed boat in my "care and keeping" until the plan has been thoroughly considered on its merits by the Board of Missions of the jurisdiction and until we are assured that there is a sufficient sum in the bank to pay the first cost of such a boat and fully equip her, with every estimated running expense for at least one year provided for, either by definite pledges from responsible parties or by cash in the bank. I think it would be a good plan for you to forward the six hundred dollars you told me had been sent to you, to Mr. N. D. Coffman, treasurer of the jurisdiction, to be held by him as a special fund for this purpose. I shall be glad to lay your letters, together with such further estimates and facts as you may in the meantime have prepared, before the Board of Missions, of which we are both members, on my return from the East early in April.

Wishing you every success in your work at the church of the Holy Communion,

I am sincerely yours,

WM. M. BARKER.

The Living Church

Chicago, April 6, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

Subscription price, in advance, $2.00 a year. Subscribers sending $3.00 may extend their own subscription one year and pay for one new subscriber for a year.

THE promotion of Dr. Percival from the headmastership of Rugby to the Bishopric of Hereford, the latest of many instances of the same kind, has occasioned a discussion in the English papers on the subject of clerical headmasterships in general. Heretofore it has been a matter of course that the headmasters of the great public schools should be clergymen. It is generally felt that this is a guarantee that religious teaching will be given both in chapel and school. Formerly the undermasters were suually clergymen and capable of promotion. But for a long time past teaching has been becoming more and more a distinct profession, chiefly manned by laymen. In view of this it is undoubtedly a hardship that the ablest teacher, if a layman, and perhaps one most capable of leadership, should be excluded from competition for the highest prizes of his calling by the rule which confines such positions to the clergy. *The Church Times* thinks there is only one alternative, either the clerical headmaster must consent to forego any further preferment, or else the present system will not hold out much longer against the growing discontent of the main body of schoolmasters.

IN 1791 the great English Roman Catholic Relief Act was mainly brought about by a protestation on the part of the Roman Catholics of England to the effect that they "acknowledge no infallibility in the Pope," together with declarations that their Church had no power to injure Protestants, and that no ecclesiastical power could in any way affect or interfere with the independence, sovereignity, laws, constitution, or government of the realm. This protestation was deposited in the British Museum to be preserved there as a lasting monument of the political and moral integrity of the Roman Church in England. In 1875 Cardinal Manning declared "that the infallibility of the Pope was a doctrine of the Divine Faith before the Council of the Vatican was held, and that the Vatican decrees have in no jot or tittle changed either the obligations or the conditions of civil allegiance." Again, Keenan's catechism, widely circulated in the United States and sanctioned by high episcopal imprimatur, declared that the assertion that Papal infallibility was a doctrine of the Roman Catholic Church was a Protestant slander. After the Vatican Council this catechism was necessarily withdrawn or altered, These are illustrations of the "unchangeable" character of the Roman Catholic Church.

THE London *Church Review*, referring to the Vienna newspapers, says that the Pope is reluctant to give up his idea of a union between the Anglican and Roman communions, but it appears that he has encountered an obstacle in the Congregation of the Holy Inquisition. The Pope is inclined to accept the validity of English orders, while the Congregation, following the advice of Cardinal Vaughan and other prelates of the Roman obedience, disagrees with his infallibility. If he were to acknowledge that the Anglican bishops and priests are what they claim to be, the dispute would be in some degree narrowed, though very serious questions would still remain; for example, the claim of the Pope to universal jurisdiction, and the additions to the Faith resting on the authority of the Roman Church alone, especially the recent ones of the Immaculate Conception and Papal infallibility. *The Church Review* denies that the Pope is the court of appeal in such a matter as English orders. The Church of England has always appealed to the decision of a free General Council on the points in dispute with Rome. "It is not a little singular," says our contemporary, "that those who are most anxious to maintain Papal infallibility should show so little confidence in the Papal decision that they are actively struggling to control his judgment."

Shall the Primus Have a Permanent See?

Although the proposal to insert in the new Constitution a provision for the erection of a diocese of Washington as the see of the Primus, failed to receive the sanction of the Constitutional Commission, yet the subject is one of great importance and is destined to figure largely in future discussions.

The amendment as proposed was as follows: "Add to Article I, 3, these words: But whensoever, by the division of the diocese of Maryland, a diocese of Washington shall be formed and erected, the Primus shall, with the consent of the diocese of Washington, be translated to that see, with the title of 'Archbishop of Washington, and Primus,' and the diocese vacated by the election of its bishop to be Primus shall elect another diocesan."

It appears that the Commission submitted the matter to a committee of three, consisting of the Bishop of Maryland, Dr. Hall Harrison (the author of the proposition), and Mr. Edward G. Bradford, of Delaware. Of these the majority reported adversely, but Dr. Harrison presented a minority report. The Commission agreed with the majority, but the views of Dr. Harrison will undoubtedly have due weight in the future consideration of the subject. He repudiated the idea of imitating Rome or Roman methods, or any desire of reproducing the Anglican Establishment with its machinery on our soil, or any special affection for titles of dignity. Equally foreign to the intention of the amendment is any idea of bringing about some sort of special relation to the State or enabling the Primus to exert an undue or improper influence at the seat of Government. But he insists that it is desirable that the Primus should have a permanent see whenever such see can be provided, and he urges the Commission if they do not see their way to the adoption of the proposed amendment, at least to embrace in the new Constitution a few lines giving the National Synod permission to deal with this subject when the occasion arises and when circumstances are opportune.

That the present system by which the Presiding Bishop may be anywhere, even in the most remote diocese and furthest from every natural centre of communication and influence, is unsatisfactory to the last degree is evident on the face of it. It is equally indefensible whether we look at the matter from a plain businesslike point of view, or from the standpoint of Catholic precedent, which in these matters was always practical. The thing most needed is more efficient organization, and no absurd fears of a primacy developing into a quasi-papacy ought to be allowed to stand in the way of practical utility. In 1,300 years the Primacy of Canterbury has not advanced a step in this direction, and such a tendency is still less to be feared in a country like our own. Sooner or later, we are satisfied, some such step as that contemplated by Dr. Harrison's proposal will become necessary, if our organization is ever to be brought to any considerable degree of efficiency.

It may still remain a question whether the better course will be to place the Primus at the seat of the national government or to select as his see one of the great centres of population, such as New York or Chicago. The modification of the first proposition, by which, omitting the name of Washington, the General Convention or Synod is empowered to arrange with any diocese or dioceses for the erection of a see of which the Primus shall be the diocesan, leaving the place and time unspecified, would seem to cover the necessary ground, and leave room for the wisest action when circumstances call for a change of this kind. Probably a little experience with a Primus residing in the Northwest, or in Western Texas, or on the Pacific Coast, would provide the strongest argument for a final settlement of this matter and an arrangement of the highest utility.

Five Minute Talks

BY CLINTON LOCKE

VI

Let us take up some points about Lent which we may call "inward" things which can be known only to yourself and God, such as self-examination, private prayer, struggle against sin, etc. While the effects of these must, of course, be evident to those who live with you, the causes must be secret and hidden, otherwise the effects cannot be produced. Take self-examination. One of the most wonderful things in this wonderful human nature is that we can be so profoundly ignorant of very great defects in our own character, and pride ourselves on virtues which exist only in our imaginations. I was once asked by a parishioner of importance to tell him his faults. I said: "Do you seriously wish to hear, not what I, but what all who know you think to be your character?" "Yes." "And will you promise not to be angry?" "Yes." I then painted him his picture as the community generally had drawn it, "nothing extenuate and nought set down in malice." He flew into a great rage, and said: "It is perfectly absurd. I am no such man at all." I do not think he ever quite forgave me, and it cured me of telling people their faults, unless obliged to do so.

It is a very risky thing to ask even your most intimate friend to tell you your faults. If he does make a good diagnosis, you will not like it, and it will be the rift in the lute of friendship, or his affection will blind his judgment, and he will merely confirm you in your false opinions. Do not suppose that, as a rule, the mean man thinks himself mean, or the fretful, nagging woman imagines that she is anything of the kind. You will hear it said that every one does know his faults, only he does not like to think about them, and, if he can help it, never opens the door of the closet where they are kept. This may often be true, but generally, as in disease, there are symptoms which the person notices but never connects with any grave malady, and is much surprised when the doctor, on being told them, says: "You have such and such a malady." For example, a person may notice that he gives unwillingly, that he calculates how little he can give without a twinge of conscience, that he is not interested in causes where much giving is required, that he sets great store by that sweet phrase, "charity begins at home." But when these symptoms are all presented to an expert and he says immediately: "You are stingy," the man is very much ruffled and thinks the verdict most unjust. You may say, "A man knows whether he is or is not an adulterer or a liar." Yes, but I have talked with adulterers and liars, and each one had elaborated a theory for himself which made his particular case very different from any other. The facts could not be denied, but the circumstances leading up to the facts were draped and gilded and disguised, so that adultery and lying seemed very hard names to the guilty ones.

Of course any man who is not a fool must have some knowledge of himself, some idea of the tendencies of his mental and moral nature, some estimate of the temptations which do most easily beset him, or he could not do his part in the treadmill of life, but such knowledge is often very superficial, and just enough to carry the man on without glaring outbreaks. The first thing to be decided about self-examination is, "Do you really want to know yourself, or do you prefer to live in

the fool's paradise where you now are? Will you be resolute in probing to its depth your make-up, or are you content with the vague outline which you now have? Are you willing to face some ugly facts which are lurking under the thin veneer, and which you strongly suspect are there awaiting you, or do you shrink from any such self-knowledge for fear of being made uncomfortable and uneasy?" There are thousands of people who would not for the world thoroughly examine themselves. They are too cowardly to face the disclosures. But we will assume that you this Lent really feel a desire to know what manner of man you are, and are determined to get at the bottom facts, what shall you do? Now, in my opinion, the first thing is to go down on your knees and have a good, hearty pray. Not a saying over of a dozen "Our Father's" or "Now I lay me's," as the manner of some is, but a crying of the heart unto God to give you some light in this matter, to open your eyes, to cleanse your understanding, to give you courage, to drive away prejudice. I do not believe any thing like Christian self-examination can take place without being preceded by such praying. Then take the table of the Ten Commandments and ask yourself questions about it. There are plenty of lists of questions which you will find very useful. It will never do to read over the commandment, "Thou shalt have no other gods but Me," and say, "Oh, I am not guilty here, I do not worship idols." Of course you do not; you couldn't if you wanted to do so, for even those wonderful young men and women who call themselves American Buddhists have not yet put up any graven images of Buddha, but are you not guilty of idol worship in a very true sense—worship of the idol gold, the idol pleasure, or the idol family? This will indicate the spirit in which the questions are to be asked. Go through the whole table that way carefully and prayerfully, and if at the end, you do not know much more about yourself than you do now, I am much mistaken. God help you to put that knowledge to some use.

Exposition of the Creed

BY ST. THOMAS AQUINAS

ARTICLE V

18—REASONS WHY CHRIST DESCENDED INTO HELL

"The third day He rose again from the dead."

20—DIFFERENCE BETWEEN THE RESURRECTION OF CHRIST AND OURS

"The third day He rose again from the dead." Two things are necessary for a man to know, to wit, the glory of God and the pains of hell; for attracted by the glory and terrified by the pains, men take heed to themselves and are restrained from sins. But these things are exceedingly difficult for a man to know, and so it is said of the glory: "The things that are in heaven who hath searched out?" Wis. ix: 16. This is indeed difficult for the earthly, as it is said in St. John iii: 31: "He that is of the earth speaketh of the earth," but it is not difficult for those who are spiritual, because, as it is said in the same place, "He that is from heaven is above all." And so God came down from heaven and was incarnate that He might teach us heavenly things. It was difficult also to know the pains of hell. "Neither was there any man known to have returned from the grave," Wis. ii: 1; and this is said in the person of the wicked. But this can not now be said, for as He came down from heaven that He might teach us heavenly things, so He rose again from the dead, that He might teach us about the dead. And so we must believe, not only that He was made man and died, but that "He rose again from the dead." Now we know that many have risen from the dead, as Lazarus, and the widow's son, and the daughter of Jairus; but the resurrection of Christ differs from theirs and from that of all others in four respects:

First, as to the cause of the resurrection; for others who rose, rose not by their own power but by the power of Christ, or in answer to the prayers of some saint. But Christ rose again by His own power, because He was not only man but also God, and the divine nature of the Word was never separated from the soul or from the body; and so the body took again the soul and the soul the body, when He willed. "I have power to lay down my life, and I have power to take it again," St. John x: 18. And though He died, it was not through weakness or necessity, but by His power, since it was of His own accord; and this is evident, because when He gave up the ghost, He cried with a loud voice, which others dying can not do, in that they die through weakness. This is why the centurion said: "Truly, this was the Son of God," St. Matt. xxvii: 54. Therefore, as by His own power He laid down His life, so by His own power He took it again, and thence it is said: "He rose again," not "He was raised," as though by another. "I laid Me down and slept, I awaked, and rose up again," Ps. iii: 6. Nor does this contradict what is said in Acts ii: 32, "This Jesus hath God raised up," for both the Father raised Him up and the Son, since the power of the Father and of the Son is the same.

Secondly, it differs as to the life to which He rose again; for Christ rose to the life glorious and incorruptible ("Christ was raised from the dead by the glory of the Father," Rom. vi: 4), while others rose to the same life which they had before, as in the case of Lazarus and others.

Thirdly, it differs as to its fruit and efficacy, because by the power of the resurrection of Christ all rise again. "Many bodies of the saints which slept, arose," St. Matt. xxvii: 52. "Now is Christ risen from the dead, and become the first fruits of them that slept," I Cor. xv: 20. But consider that Christ, by His passion, came unto glory: "Ought not Christ to suffer, and to enter into His glory," St. Luke xxiv: 26; that He might teach us how we too may come unto glory? "We must through much tribulation enter into the kingdom of God," Acts xiv: 21.

Fourthly, it differs as to time; for the resurrection of others is deferred to the end of the world, unless it be granted previously to some as a privilege, as to the Blessed Virgin, and (as is piously believed) to St. John Evangelist. But Christ rose on the third day, for the reason that the resurrection and death and nativity of Christ were for our salvation; and He willed to rise again just as soon as our salvation was made perfect. If, then, He had risen again immediately, it would not have been believed that He died; and if He had deferred His rising again too long, the faith of His disciples would have failed, and so there would have been no fruit of His passion. "What profit is there in my blood when I go down to the pit" (that is, if I see corruption there)? Ps. xxix: 9. So He rose again the third day that His death might be beyond doubt, and that His disciples might not lose their faith.

21—THE FRUIT TO BE GATHERED FROM THE RESURRECTION OF CHRIST

From these truths we may gather four fruits for our edification.

First, that we seek to rise again spiritually from the death of the soul, to which we are subjected by sin, unto the life of righteousness, which is attained by repentance. "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light," Eph. v: 14. This is the first resurrection: "Blessed and holy is he who has part in the first resurrection," Rev. xx: 6.

Secondly, that we should not put off this resurrection to the hour of death, but do it quickly, even as Christ rose again the third day. "Make no tarrying to turn to the Lord, and put not off from day to day," Eccles. v: 7; because, when oppressed with sickness, thou will not be able to think on those things that belong unto salvation; and because also thou losest a portion of all the good things which are found in the Church, and art subject to many evils by going on still in thy wickedness. "The longer the devil has possession, with so much more difficulty is he cast out," says the Venerable Bede.

Thirdly, that we rise again to the life incorruptible, to die no more, that is, with steadfast purpose to sin no more. "Christ being raised from the dead dieth no more, death hath no more dominion over Him. . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof; neither yield ye your members as instruments of unrighteousness unto sin, but yield yourselves unto God, as those that are alive from the dead," Rom. v: 9, etc.

Fourthly, that we may rise again to the life new and glorious, that is, that we may avoid all things which before were the occasions and the cause of death and sin: "Like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life," Rom. vi: 4. And this new life is the life of righteousness, which renews the soul and leads it on to the life of glory. Amen.

NOTE

xx; 4—What he says of the Blessed Virgin and St. John has no warrant either of Holy Scripture or of historical evidence.

How Shall the Clergy Keep Lent?

BY THE REV. E. P. GRAY

There is a great plenty of general advice and rules for the observance of Lent, but in some respects they are quite inapplicable to the clergy. The attempt of some of them, especially of the younger clergy, to apply the more rigid rules to themselves has resulted in injury to themselves, and a consequent damage to their work.

As to fasting, the position of the working clergy during Lent is quite different from that of the laity, or even from any examples in Holy Scripture. For Lent is the season of more intense and unintermitted activity both of body and mind than any other in the year for the working pastors. But our Lord's fast of forty days was not undertaken during the active discharge of His ministry. It was rather a season of privacy and retirement, during which He communed with no man, preparatory to the active work of His ministry. In this, He seems to have been imitated by St. Paul, in his retirement into Arabia after his conversion. Elijah, also, in his fast of forty days, was seeking safety in retirement in the cave, while the duties of his office were suspended. Even Moses, while he was in the mount, was relieved of the immediate care of governing the people, and was in close communion with God, and a passive recipient of His commands and revelations.

How different from all these cases is that of the parish clergyman in the forty days of Lent, the time of multiplied services, sermons, and lectures, and when the visitation of the sick and the burial of the dead cannot be suspended. If in the midst of these intense labors he undertakes a strict fast after the manner of the Scripture examples, he undertakes an herculean task, such as they never did. Before the end of his term his body will become emaciated and feeble, and the powers of his mind exhausted to such an extent that the joys of Easter will afford him but little refreshment. For months he will be in a depressed and languid condition, looking forward to an early vacation for relief and the recuperation of his energies. And if the experiment be too often repeated, he will sow the seed of disease and debility for life.

And why is it that our clergy nowadays require such long vacations to recuperate their strength and energy? Is it not in part owing to excessive fasting and over-work during the whole season of Lent? Our Lord recognized the need of rest after special seasons of work, and in such case invited His disciples to come with Him into a desert place and rest awhile; they told Him both what they had done and what they had taught; and doubtless they received spiritual refreshment as well as bodily rest. What then is the parish priest to do? Is he not to observe the Lenten fast? Yes, undoubtedly, in the spirit of the ordinance, and under the limitations of his calling, just as his observance of the Lord's Day cannot include rest for himself.

In the first place, as all Fridays are fast days, let him continue to observe them in Lent, as far as his strength will permit. On other days, let his fare be very simple and plain, but substantial and nourishing, sufficient to maintain strength of body and activity of mind. There is no good reason why meat should be discarded, as it is rather a necessity with us than a luxury, at least in active work. But we may be as abstemious of delicacies, luxuries, and unnecessary indulgences as we please, and no harm will be done; and the retrenchment may be devoted to pious uses.

And there is one indulgence which, it seems to me, the clergy would do well to renounce, not only temporarily, but permanently, and that is the use of tobacco; and there is no better time to do it than in Lent. It is certainly an unnecessary and expensive indulgence, as well as an unnatural, if not always injurious, habit. The clergyman whose business it is daily to visit the

homes of his people and the chambers of the sick, ought to carry with him a clean breath, rather than one suggestive of the smoking-room, which may mar the pleasure and the profit of his visit. Further, when we consider how many lads and young men are ruining their constitutions and fastening destructive habits upon themselves, in imitation of their betters, how will the pastor be able to check such under his charge if they know that he indulges in the habit himself?

Lent is also a favorable time for the clergyman to review his devotional habits of intentness in the services of the Prayer Book. Is his soul really and intently engaged in offering up the sacrifices of prayer and thanksgiving, the words of which he utters with his mouth in the presence of his congregation? Is he intent in lifting up their minds, as well as his own, upon the wings of earnest devotion? Do the words of confession and humiliation find a living response in his heart as he offers them on bended knees? Do the inspired hymns of the Psalmist and the lofty strains of the *Te Deum* and the *Gloria in Excelsis* lift up his heart unto the Lord in rapt devotion? Or does he utter them in a mechanical or half-absent way as a matter of habitual routine? Does he read the Psalter with such rapidity and monotony as to sacrifice all apprehension of its meaning? Does he take up the response so hastily that the people are forced to rush through their part with like rapidity and heedlessness of sense, or be cut off before they can reach the end? Does he leave scarcely any opportunity for the responses to the commandments, which ought to be uttered with thoughtfulness and deliberation? If so, is he not really repressing the spirit of reverence and devotion in himself and the people which he ought by all means to cultivate and encourage? Does he read the lessons, without preparation, in such a mechanical manner, or with such a sing-song intonation, as to give little of the sense and to make the reading of Holy Writ anything but what Hooker calls a kind of preaching?

If the clergyman fails in these things, he is not only doing an injury to himself, but a wrong to his people. He neglects and abuses the most potent instrument for the cultivation of reverence and true devotion that God has given to His Church. The bare words of the liturgy have been a strong attraction to many earnest souls; how much more, if they were uttered with the seriousness, deliberation, and rapt devotion of a soul thoroughly imbued with their spirit, and intent in lifting up upon them unto the Lord the hearts of himself and his people?

A Timely and Generous Offer

The letter of the Presiding Bishop upon the emergency in the finances of the Board of Missions, justly claims the attention of the whole Church, and it is therefore not surprising that very earnest responses should be received. A letter has just come from a bishop who is always deeply interested in the welfare of missions, in which he says that a gentleman of his diocese called on him to say that he would be one of ten to pay $50,000 of the debt, or he would pay one-tenth if any number would pay the rest. The bishop thinks, but is not sure, that he could find another who would do the same, and he adds: "I think my friend who came would give one-tenth of whatever is needed to pay all indebtedness, provided it can be done promptly and so as not to interfere with regular contributions to the board. Now, are there not nine others who can be found to take part in this?" Information of an offer like this ought never to be kept at the Church Missions House, but should be given at once to the people through the Church press, with the hope that it may impel others to come forward in a spirit of like generosity.

Wm. S. Langford,
General Secretary.

"Fasting"

BY MARTHA A. KIDDER

'Tis sweet, dear Lord, Thy mandate to obey,
And though the flesh rebel and shrink from pain,
The sacrifice to Thee is not in vain
If but a step along the narrow way

Our weary feet may take. Thy tender love
Shall guide our spirits through this holy Lent;
In Thy sweet service, Lord, the days are spent
Which bring us nearer to our home above.

Letters to the Editor

THE PROPOSED CONSTITUTION AND CANONS

To the Editor of The Living Church:

Notwithstanding the care that was taken with the publication of the proposed new Constitution and Canons, two errors which escaped the eyes of the Editing Committee should be noted. I send them to you that parties having copies of the Canons may make the necessary corrections.

Canon 13, section vi., clause 4., should read as follows:

"A Bishop whose resignation has been accepted may perform episcopal acts at the request of any bishop of this Church having ecclesiastical jurisdiction within the limits of his jurisdiction."

Canon 15, section iii., clause 4., should read as follows:

"At every visitation it shall be the duty of the minister, and of the church wardens or vestry, or other officer, to exhibit to the bishop the parish register, and to give information to him of the state of the congregation, spiritual and temporal, under such heads as shall have been signified to them in writing by the bishop."

E. A. Hoffman.

"WILL A MAN ROB GOD?"

To the Editor of The Living Church:

The alarming deficiency in our missionary treasury has startled many earnest-minded Christians, and the Presiding Bishop has at the request of the Board of Missions addressed a letter on the subject to the Church.

The thought has come to me with great power that this is surely an object which should call the Church to deep searchings of heart. Confession of neglect, repentance as far as possible, restitution to God's cause. It did seem a thing meet and fit to demand the setting forth of a special day, calling the entire Church to join in this before God, that He might pardon our sins, accept our penitence and restitution, and permit us still to be co-workers with Him. But the time is too far gone to have now our great day wherein all might be called to this, but it is not too late for each rector to select a day and urge his communicants to join him in prayer, fasting, and giving, that God may roll away the reproach, and bless us and bless a world through us. Until we come to look upon this neglect as a sin to be repented of and forsaken, we need expect no great, strong and glorious advance of God's kingdom in this world by our efforts.

C. C. Penick.

A VALUABLE MAP

To the Editor of The Living Church:

I had a very amusing experience the other day. A young man came to me with a number of maps for use in Sunday schools. He was traveling for some sectarian institution. In explaining a map of Palestine he remarked: "This is a very valuable map. It contains the exact location of every place referred to in the Bible. For instance, here (pointing to a spot on the map) is the very inn to which the Good Samaritan carried the wounded traveler. Here is the road by which he carried him, and this is the inn." "Yes!" said I; "that is very nice, indeed. How did they discover this inn?" "Oh," he said, "we had a man travel all through that country, and he located every place exactly." "But," I answered, "the incident of the Good Samaritan is but a parable and was not an actual occurrence." "Yes," he replied, "but we have the location here of all the places referred to in the parables, as well as in other incidents." You can see what a valuable map has been made for the use of Sunday schools!

J. W.

THE INDIANS IN MINNESOTA

To the Editor of The Living Church:

I am surprised to see in your issue of March 23rd, that I had in a meeting in Boston, before the Indian Industrial League, spoken of one thousand Indians in Mendota. There are only seven or eight families of Indians in Mendota, and on our last Christmas tree we prepared presents for sixty, which represented all resident Indians and a number of visitors. What I did say in Boston was that there are in the northern part of Minnesota about seven thousand Ojibways on the several reservations of White Earth, Red Lake, Leech Lake, and besides these Ojibways upon these reservations, there are scattered about in the southern half of Minnesota a number of Sioux Indians, supposed to number about one thousand. These I described as living in a number of villages, a few families at Birch Cooley, Red Wing, Mankato, Hastings, Granite Falls, and Mendota. I said it would be impossible for me to reach all of these in their present scattered condition, but that I had a very hopeful mission at Birch Cooley, and hoped if funds were given, to gather a band at Mendota. Mendota is six miles from St. Paul, and if I had a work I room could soon gather a lace class. These Indians are eager for work, and I do hope I shall yet see the lace room and a small laundry in operation, for with sure prospect of work, Indians from Mankato and other of above-named places have told me they would move to Mendota to live permanently.

Now as to numbers. I have no way to say more than to quote others before me in this field, and they have always said about seven thousand Ojibways and about one thousand Sioux dwell in this great State, but this I can say from actual observation: the Indians of this State are very hard to reach with Church work, because they have no large villages, but are in very small groups at great distances apart. We have, however, churches and Government schools at a number of places, and my plan has been, by the advice of the Bishops of Minnesota, to place a lace school, as far as I was able, at such points as already had a church and Government school. My work is therefore in White Earth, Red Lake and Leech Lake, Birch Cooley, and Mendota, with a few lace-workers at Wild Rice River, 18 miles north of White Earth. I had a teacher at Wild Rice River one year, but there were so few Indians in walking distance, I was forced to close and give work to the few who could be reached by mail from the White Earth teacher.

I find our Indians pleasant and kindly, many of them eager for work. I must collect all these salaries as well as money for fuel and the food for each teacher. The long summer is coming, and I earnestly beg the Church men and women to help me in the effort of giving a useful trade to these people. Gifts of the smallest sums are gratefully received. I ask you to make this correction that there may be no misunderstanding.

Sybil Carter.

March 27, 1895.

OLD-FASHIONED ORTHODOXY

To the Editor of The Living Church:

A great deal is said to-day about doubt and disbelief in the Holy Bible and in the Incarnation. I should like to say a word upon the other side.

I firmly believe that an absolute and unalterable faith in the Bible and in the Incarnation is the almost universal rule everywhere, and that a denial or distrust of either is wonderfully rare among Church people, and in most places utterly unknown. In my own parish, and in six others that I know well, no individual has ever expressed in public or in private the least shadow of doubt as to these verities, and I venture to say that the same can be said of almost all our parishes.

We must think more of the *rank* and *file* of the Church. They represent the Church much more truly than a few officers of the line here and there, distinguished, it may be, in intellectual gifts, but lacking in that humble faith which is a mark of the true disciple.

I, for one, while grieving to hear of latitudinarian teaching within the Church, cannot for one moment suppose that it is, or ever will be, more than ephemeral in its display. "If this counsel or this work be of men, it will come to naught."

The reverence displayed towards the Holy Bible among our people—even by those who do not read or study it overmuch—is overwhelmingly in evidence of its acceptance as the Word of God, and the devout, uncritical, unhesitating belief in Christ as the Saviour of the world by thousands who have never heard of any other possible belief—and who never will—ought to do much to re-assure those timid souls who mistake the earthquake and the strong wind of evanescent criticism for the still small voice of God's abiding presence.

The Bishops' Pastoral is opportune, and brings confidence and encouragment. It is undoubtedly needed, but the point of my writing is that it is needed for the very few, and not for the many.

When the "Elbe" went down, it opened men's minds to the dangers of the sea, but there never was a time when ocean navigation was safer than it is to-day. And so a few—a very few—may make shipwreck of the Faith, but the many are saved, for Christ is in the ship, and He bears in it countless multitudes without fear of danger, without even knowledge of heresy, to the haven where they would be. Our people at large have no doubts upon these great facts.

We must be ever vigilant, but there is no cause for alarm. If it is true that in our preaching we must take for granted great ignorance, it is also true that we may take for granted great orthodoxy. Go through a thousand parishes and talk to the people. There will be found very little knowledge of heresy, but a very great amount of faith and loyalty to the Bible and Prayer Book. Furthermore, it will be difficult to find, save in certain dangerous centres of speculative thought, even an acquaintance with the substance or the expression of heretical doubt. The Anglican Church is the mother of conservatism, and we need not fear. We shall do well to guard against denials of the Faith, but let us ever remember that the froth upon the surface of the sea is no indication of the peace that reigns deep within its bosom.

Edmund B. Smith.

Vergennes, Vt.

DR. PUSEY AND THE BROAD CHURCH PLATFORM

To the Editor of The Living Church

Thirty-one years ago Dr. Pusey most accurately described the platform of the self-styled Broad Churchmen of the present, in pointing out the attitude of one writer, who he says, "seems to think exclusive adherence to definite truth the

great antagonist to the mind of Christ, would have us to agree to differ in every particle of faith, yet to hold ourselves to be one in 'one common Christianity.' Like the Pantheon of old Rome, everything is to be enshrined in one common Temple of Concord, not of faith or minds or wills, but of despair of truth. Nothing in this new school is to be exclusively true, nothing is to be false. No words are to have any exclusive meaning. Every one is to decipher the old inscriptions as he likes, so that he do not obtrude that meaning upon others as *the* sole meaning. * * * To one the Bible is to be, if he wills, 'the word of God,' so that he allows his neighbor to have an equal chance of being right who holds that it 'contains' somewhere 'the word of God;' *i. e.*, a revelation, of no one knows what, made, no one knows how (it may be through man's natural faculties or his own thoughts of mind), and lying no one knows where except that it is to be somewhere between Genesis and Revelation, but probably, according to the neo-Christianity, to the exclusion of both. We are to recognize together that God the Holy Ghost 'spake by the prophets,' yet not so as to exclude their being fallible in matters of everyday morality. The authority of Jesus is to be respected, yet not so far but that modern critics may be held to know more than He, our God. These things, as far as they have been yet applied, are, of course, the beginning, not the end." (*vide* Preface to Daniel the prophet, pp. xviii.-xix). Previously he had stated that the exponents of this kind of teaching "staked their characters, although not their positions, on the issue that the old Faith was no longer tenable; that it was dead and buried and the stone on the grave's mouth fast sealed. * * * They undermined men's faith, without denying it themselves in such definite terms as would materially risk their offices or positions." (*Ut sup.* iii.-iv.)

To be fair, we must admit that here in Massachusetts and also in England and New York they have grown bolder. Let us imitate Pusey's candor and say of the exponents of "Unitarian-Episcopalism," as the editor of the Boston *Transcript* has so happily called them, that they "do not believe in the same God."

When a crisis was reached last spring by the action of the examining chaplains and standing committee of Massachusetts, the fair, candid, true statement of the case editorially disturbed even the usual placidity of "moderate" men. All except the "Episcopal-Unitarians," perhaps, trusted in the bishops. True, we waited somewhat long, but oh, how anxiously! Finally they spoke. From the centre of this American Church to its circumference there arose a sigh of relief and fervent, grateful thanksgiving. None heeded the pulpit sarcasm of the leaders of the "Episcopalian-Unitarians," much less "the supercilious insolence" of the ecclesiastical penny-a-liner of the Boston *Herald*. The editor of the Boston *Transcript* (a Unitarian) wrote, as he always does, honorably and fairly from his point of view. Mr. Savage "struck out from the shoulder" in fair, manly fashion in two sermons, and we must give him credit for it. For, however much we may differ from him or his views, it cannot be denied that he has the courage of his convictions and is loyal to them. It must have caused a chill to run down the backs of the leading "Broad Churchmen" when they read that he honestly said, "I know, for example, persons in the Episcopal Church who have gone there through the invitation and with the consent of the Bishop, although they have frankly said they were Unitarian and Universalist in their theology; and they were told that this made no practical difference. I know that at Harvard the claim has been put forth constantly, as appealing to the undergraduates, that there was room in the Episcopal Church for any earnest and devout young man. * * * So there have been a great many liberal people who have gone to the Episcopal churches, saying, The minister preaches practically Unitarianism, and we get the advantage that comes from an old-established and fashionable institution."

No one in Boston believes that if Mr. Savage had taken the vows of a priest and professed to believe the Nicene Creed, he would ever have so stultified himself. He simply is too honest. The men who are in the front of the fight holding up the standard of the Cross, fighting for the Faith once delivered to the saints, and endeavoring to encourage the faithful laity, have reason to feel that the wounds being inflicted upon them come from fellow-members of the Church.

Bishop Potter says: "There is a large constituency that feels these things, and feels them strongly. They may be simple folk, too easily alarmed, too little informed." Will Bishop Potter explain if in this category he includes his right reverend brother, the Bishop of Springfield—the one only bishop who so far has dared to risk that most awful danger, to a Protestant Episcopal bishop, of incurring the wrath of the over-rich laity who will endure Church, doctrine, even ritual, provided Religion be carefully eliminated, or Bishop Gillespie, whose letter to *The Churchman* would have *forced* the House of Bishops to have taken action had they been otherwise indisposed? This matter has reached the point where a truce is absolute suicide. Either the House of Bishops—or the General Convention—must settle once for all whether men can swear to "minister the Word and Sacraments as this Church hath received the same," openly say the Nicene Creed, and then go to the pulpit and deny or explain away any part thereof.

When Bishop Seymour openly charged them with so doing, there arose a howl of indignation. "Episcopal-Unitarians," ease-loving (may we say time-serving?) "conservative" Churchmen, vied with outsiders in charging him with "false accusation of his brethren." They do not dare call Mr. Savage a liar, yet he has substantiated the worst of Bishop Seymour's charges!

Bishop Seymour may be "simple, too easily alarmed, too little informed;" but the clergy who are so ignorant as to believe themselves bound by the vows of their priesthood, and the laity who are equally "too little informed," yet look for honesty at least on the part of their pastors, honor him as they do Mr. Savage, or the editor of the Boston *Transcript*, or any other man who values principle and, above all, the sanctity of an oath.

AN EVANGELICAL HIGH CHURCHMAN.

Boston, Mass., March 11th. 1895.

Personal Mention

The Rev. John Sword has accepted the rectorship of St. John's church, Lexington, Ky. Address accordingly.

On account of continued illness, the Rev. T. H. Cullen has resigned his charge of St. Peter's church, Freehold, N. J. His address for the present will be 806 S. 16th st., Philadelphia, Pa.

The Rev. H. E. S. Somerville, of Buffalo, W. N. Y., is absent in England for a few weeks.

The Rev. S. C. M. Orpen has been obliged by sickness to give up the work which he had recently undertaken at Weldon and other places in North Carolina, and to return to Rhode Island.

The Rev. H. L. Gamble has taken temporary charge of Trinity church, New Orleans, La.

The Rev. J. B. Craighill has accepted the rectorship of the church of the Epiphany, Forestville, Md.

The Rev. St. Clair Hester has resigned the position of assistant minister of the church of the Messiah, in order to accept the rectorship of St. George's church, Brooklyn, N. Y.

The Bishop Seabury mission has conferred the honorary degree of Doctor of Divinity on the Rev. John Hazen White, warden of the Seabury Divinity School, and Bishop-elect of the diocese of Indiana.

The Rev. E. P. Green having become evangelist of the convocation of Edenton, should be addressed at Plymouth, N. C.

Ordinations

On Friday in Ember week, March 8th, Bishop Coxe ordained to the diaconate Mr. J. S. Wilson, in St. Mary's-on-the-hill, Buffalo, W. N. Y. The rector, the Rev. C. F. J. Wrigley, presented the candidate, who has been officiating as a lay reader in St. Mary's during the past year. Mr. Wilson was formerly a Congregationalist minister, and was confirmed by the Bishop a year ago. Assisting at the service, with the Bishop and rector, were the Rev. Messrs. C. H. Smith, C. A. Bragdon, and T. E. Calvert; also the Rev. C. A. Kienzle of the diocese of Quincy.

At St. Luke's church, Mechanicsburg, Central Penn., March 20th, the Rev. James M. Blackwell was advanced to the priesthood by Bishop Rulison. The candidate was presented to the Bishop by the Ven Archdeacon Angell, the Rev. Messrs. Alex. Macmillan and D. S. Hamilton joined in the laying on of hands.

Official

LENTEN CONCERT

In commemoration of the season of Lent, the Apollo Club will produce on Wednesday evening, April 10th, in Central Music Hall, the Passion music from Handel's "Messiah" and the Mozart Requiem Mass. The grand chorals, "Behold the Lamb of God," "Surely He hath borne our grief," the solos, "Behold and see if there be any sorrow," "He was despised and rejected," and others from the second part of the "Messiah," and the appropriate music of the Requiem, by many regarded as Mozart's greatest work, will be most fitting to this occasion. The special chorus of two hundred and fifty voices will be assisted by Mrs. Minnie Fish Griffin, soprano, Mrs. May Phœnix Cameron, contralto, Mr. George J. Hamlin, tenor, and Mr. F. B. Webster, bass, with Mr. Clarence Eddy, organist. Seats may now be secured at Central Music Hall box office at 50 cents, 75 cents, and $1. The Apollo Club appeals with confidence to the musical public of Chicago for a generous support of this undertaking.

Died

HIGGINS.—Entered into rest, March 22nd, Mrs. Anna E. Higgins, at the residence of her daughter in San Francisco, Cal.

Obituary

HOWARD.—Fell asleep in Jesus on March 19, 1895, Henry Ripley Howard, S. T. D., rector of St. Barnabas' church, Tullahoma, Tenn.

The Rev. Henry Ripley Howard, S. T. D., passed to the rest of Paradise on Tuesday morning, March 19th. Dr. Howard was born in Portland, Maine, on May 5, 1838. He was the son of Hon. Joseph Howard, a Judge of the Supreme Court. He was a lineal descendant of Gen. Israel Putnam, of ante-Revolutionary and Revolutionary fame, and also of President Wheelock, of Dartmouth College, N. H. Of a large family, his sister, the wife of the Bishop of Quincy, alone remains. He graduated with high honors from Bowdoin College, and was an alumnus of the General Theological Seminary. He was ordained deacon by Bishop George Burgess, July 11, 1860, and priest, by the same Bishop, in 1862. He held parishes in Maine for four years, after that in Connecticut and Northern New York. Forced to seek a warmer climate, he removed to the South, and settled finally in Tullahoma, Tenn., where he ministered for about thirteen years. Till within a few days of his death, he fulfilled his office as priest. He was dean of Nashville for several years. Dr. Howard was a constant and laborious student and pastor, self-denying and self-sacrificing to an unusual degree, devoted to the service of the Lord in His Church, and even under the pressure of sickness seldom relaxing attention to pastoral calls. He was married to Miss Eleanor Glazier, of Hallowell, Maine, who survives him. He leaves no children. The Church at large, as well as his immediate parishes, and the mission stations which he established, and in which he served, realize a present and positive loss in the death of one whose ministry was a marked illumination of the apostolic axiom, "He laid down His life for us, and we ought to lay down our lives for the brethren."

Appeals

THE legal title of the General Board of Missions, which should be used in wills, is The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

Domestic missions in eighteen missionary jurisdictions and thirty-seven dioceses, including work among Indians and colored people. Foreign missions in China, Japan, Africa, Greece, and Hayti.

The fiscal year, which began Sept. 1st, requires for the salaries of twenty-one bishops, and stipends of 1,300 missionaries, besides support of hospitals, orphanages, and schools, many gifts large and small.

Remittances should be sent to MR. GEORGE BLISS, treasurer, Church Missions House, Fourth ave. and Twenty-second st., New York; communications, to the REV. WM. S. LANGFORD, D.D. general secretary.

THE Church Society for Promoting Christianity amongst the Jews (auxiliary to the Board of Missions) appeals for offerings and donations on Palm Sunday, Good Friday, or Easter. Remit to William G. Davies, Esq., treasurer, Church Missions House, 281 Fourth ave., New York.

The trustees of the Convalescent Home, Chicago, expect to open "Clover Lodge" about May 1st, and earnestly appeal for the gift of a good milch cow, also for a gentle old pony and carriage suitable for invalids. Kind-hearted people may thus find a place for animals to which they are attached, and also become contributors to a noble work of mercy. Address the president, DR. DELAFIELD, 4133 Ellis ave., Chicago.

THE Rev. W. J. Wicks, missionary at Springfield, S. Dak., established a mission last May amongst a farming population, who were destitute of religious ministrations of any kind. The people are poor, and the service of the missionary has been entirely gratuitous, the utter failure of the crops last year still further impoverishing the people, so that it is difficult for many to get the seed grain to plant the coming spring. The services have been a great boon to the people, and the attendance has been good. A serious drawback has been the lack of hymnals with tunes. Necessity has compelled us to retain the old Prayer Book and Hymnal until better times enable us to get the revised edition. It would be a great help to us if any person or congregation having copies of the old Hymnal, either Hutchin's or Tucker's edition, would send them to the missionary. We would like about 25 copies. With two or three exceptions, the people have been rather strangers to the Church, and our hymns are difficult for them to sing without the aid of printed tunes. Address the Rev. W. J. WICKS, Springfield, Bon Homme Co., South Dakota.

Church and Parish

WANTED.—By trained nurse, position as invalid's companion. Reference, Bishop Graves, Kearney, Neb. MISS HART, 216 Lincoln ave., Hastings, Neb.

CHURCH ARCHITECT.—John Sutcliffe, 702 Gaff Building, Chicago, makes a specialty of churches. It will pay those expecting to build to communicate with him.

WANTED.—Position as organist and choirmaster in a church with a large organ, vested or mixed choir, and liberal salary. Satisfaction promised. Address WM. A. KIRKPATRICK, Montgomery, Ala.

WILL any church that is replacing an old font with a new one, kindly donate the old one to a growing but struggling mission at Windom, Minn. Address MRS. S. COLLINS, 1102 24th st., S. Minneapolis, Minn.

WANTED.—In a Church school in the West, women or clergymen teachers for one or more of the following subjects: Instrumental music, French and German, drawing and painting, physical culture, Address, PRINCIPAL, 272 Prescott st., St. Paul, Minn.

ORGANIST and choirmaster of undoubted ability and success will give his services (or accept small salary) to a church where Catholic doctrine is taught and practiced; correspondence solicited; no objection to any part of the States. Address CATHOLIC, care of THE LIVING CHURCH.

ORGAN FOR SALE.—Two manual Mason & Hamlin reed-organ, now used in St. Mary's church. Style, No. 800; twenty-four stops; two and one third octaves of pedals; list price, $1,150. Perfect instrument, suitable for chapel or choir-room. Cash, $400, f. o. b., at Newport, R. I. Address, REV. G. HERBERT PATTERSON, St. Mary's Parsonage, South Portsmouth, R. I.

WANTED—Any one willing to give away, through the Church Periodical Club, a lecturn Bible with large print, six or eight copies of Hutchins' hymnal with music, current numbers of *The Forum*, or any other high-class periodical, please write to MRS. H. F. STARBUCK, diocesan secretary, 6 Groveland Park, Chicago.

The Editor's Table

Kalendar, April, 1895

7.	Sunday (Palm) before Easter.	Violet.
8.	Monday before Easter.	
9.	Tuesday before Easter.	
10.	Wednesday before Easter.	
11.	Maundy Thursday. Violet. (White at Holy Communion)	
12.	GOOD FRIDAY,	Black.
13.	Easter Even. Violet. (White at Holy Communion and at Evensong.)	
14.	EASTER DAY,	White.
15.	Monday in Easter,	White.
16.	Tuesday in Easter,	White.
21.	1st Sunday (Low) after Easter,	White.
25.	ST. MARK, Evangelist,	Red.
28.	2nd Sunday after Easter,	White.

Maundy Thursday

EUCHARISTIC HYMN
BY MARY ANN THOMSON

King, whose guests are bidden
On Thyself to feast,
Here, in symbols hidden,
Sacrifice and Priest;
Sacrifice prevailing,
Priest for evermore,
Thee, our Strength unfailing,
Humbly we adore.

Found in human fashion,
Thou for us wert slain,
But didst, ere Thy passion,
Mysteries ordain,
That the Bride, her station
Keeping here below,
Till the consummation
Thus Thy death should show.

But her hands to-morrow,
Shall no banquet spread;
She shall mark the sorrow
Of her dying Head;
Mourning, praying, fasting,
'Neath Thy Cross shall kneel,
Broken hearts there casting
For Thy love to heal.

Bless our meditation
On Thy death of woe;
So true consolation
From Thy wounds hall flow,
As we see more clearly
All Thy love hath wrought;
And our souls how dearly
Thou, O Lord, hast bought.

We, who watch in sadness
By the cross and grave,
Shall with holy gladness
Greet Thee, strong to save;
Hearts within us burning,
Jesu, Living Bread,
At Thy blest returning,
Victor, from the dead!

Philadelphia, Lent, 1895.

"The Sunday Next Before Easter"

BY THE REV. ARTHUR W. LITTLE

Dear to the hearts of redeemed men is the first day of Holy Week. We see once more the triumphal entry into Jerusalem. We hear the multitudes shouting: "Blessed is He that cometh in the name of the Lord. Hosanna in the highest!" We deck the church with palms to commemorate the waving branches of the queen of all trees, which the crowds bore in grand procession, and with which they carpeted the very street for the King of kings. "Hosanna to the Son of David!"

And yet the great lesson of Palm Sunday is not the pomp of that royal progress, with the palm branches gleaming in the sun, not the shout of the men, nor the song of the little children. No, the chief lesson of the day is the lesson of the approaching Passion. The cross of Calvary casts its dark shadow athwart the palm-strewed way.

"Ride on, ride on in majesty;
In lowly pomp ride on to die."

The triumphal entry is mentioned in the first lesson at Matins and in the second lesson at Evensong. But the true keynote of the day is struck in the Epistle which tells of the condescension of the Son of God and in the Gospel in which the awful story of the Passion is told by St. Matthew.

Precious and beautiful are the palms, but they must not hide the cross.

The Road of the Martyr

BY MARY ASHHURST VIELE

It is a shabby road enough, the ancient Ostian way which leads out of Rome, through the Gate of St. Paul, past that desolate pagan tomb of Cestius, and carries its paved length across Italy to Brindisi and the sea; a road once majestic in the splendid days of the Empire, but now carpeted with white dust and shut in by dull white walls. Heavy ox-carts from the country rattle perpetually on its uneven pavements in the place of chariots and horsemen. The mean houses of wine-sellers and the dusty trellises of vineyards form but a frowsy bordering, while here and there the crumbling gateway of an ancient columbarium, the jagged fragment of a sculptured tomb, or the headless trunk of a marble deity set high in the gloom of towering poplars, in some forgotten garden, mark modern squalor with their strange sign, and faintly recall the glory of the old civilization.

Yet this ancient road has a peculiar interest in the eyes of the Christian, for by it St. Paul went forth to his martyrdom without the walls of Rome, and the pious belief of centuries has here so glorified tradition that the reverent spirit must needs tread devoutly in a path hallowed by the steps of so many pilgrims.

Little is told of this last journey of the apostle to the Gentiles, but its end is at a spot called the Three Fountains, two miles beyond the city gate; and thither we took our way on an afternoon in early June, when the Campagna, seen in glimpses beyond the walls, blazed with poppies, and the humblest house was brightened by the green hanging of the vine. The rich foliage of pomegranate and ilex rose cool from roadside gardens, and even the melancholy heathen graves by the way blossomed gay with gorse and harebell. Behind us, as we jolted on the fragments of antique pavement, lay the great brown city, the Wolf's Daughter, with her innumerable domes and columns clear in the transparent air. Before us, beyond the narrow street, high over deserted gardens and sordid hostelries, the Albanian hills loomed deeply blue and specked with dim white cities. Between us and them, the plain of the Campagna rolled sea-like to where the great aqueducts flung their span, a bridge between those purple heights of Frascati and the solemn shades of Rome.

But before the open country is reached, stations of the pilgrimage may be found in the midst of taverns and markets; a chapel, with a tablet set in its stuccoed wall which records that here St. Paul and St. Peter parted on the last day of their lives, St. Peter returning to his martyrdom on the Vatican hill, while St. Paul was carried forwards towards Ostia. It is a commonplace spot enough, this shabby little church, and the dust lies thick about its close shut door where some scattered flowers wither; but its simple record of a fact brings home the reality of the past and the historical existence of the two who may indeed have stood together for the last time on these same ancient paving-stones. "Good shepherd of the flock of Christ," "Preacher of good tidings and guide of salvation," so they called each other, unaffrighted by the coming of death, in that parting which was to last so short a time, as is written in the Areopagite's letter to Timothy, the pupil of St. Paul.

This bare recording of an episode which has been repeated through the ages, comes nearer the heart than all the glories of the great modern church of St. Paul, which stands a mile further out upon the road, in a wilderness of lonely fields, desolated by malaria. Here is said to be the site of the Saint's burial in a grave procured for him by a pious native of Rome; and here, therefore, another station in the pilgrimage is reached, but it is not upon this superb basilica that the mind of the pilgrim lingers most lovingly. Nothing of greater beauty can be imagined than the vast nave with its columns of polished granite and its floor of white marble, where the reflections from malachite altar and golden baldachino blend as the pearly gleamings of a dove's breast; yet the splendid memorial, with its mosaic facade of gold and jewels, stood not here when the martyr passed this way. It is to follow in his footsteps that we have come.

We are free from the garden-walls now, and the country lies open on either hand, bare and desolate; groves of the eucalyptus tree, planted in an effort to relieve the district from malaria, alone break the wide stretches of poppy-reddened land. The curve of a yellow river gleams not far away, and there is a mystery that is almost dread in the thought that here is the Tiber, heavy and sullen, with its secrets and its age, alone in the heart of loneliness, amid the barren fields which are flecked by the black spike of the cypress. At this very spot the priests of Cybele once washed their goddess' statue in the stream with horrid rites; here, the vestal virgin may have shaken the fateful sieve; at this cross-road, Saturn and his wild crew were seen wierdly traveling Romewards by affrighted travelers.

The old myths of the faun, the nymph, the satyr, live again in this classic plain, once green with the orchards and golden with the crops of departed ages, but above the scattered tombs to-day the wayside grass grows rank. There is no trace of human habitation in all the fever-smitten country, yet as we move, footsteps seem to pass upon the ancient pavement, the confused murmur of innumerable treadings. There is the rustle and pushing of a mighty crowd, the tramp of mail and the patter of naked feet, the rattle of vast armies passing with captives in their wake, the whisper of a funeral train going forth in the silence of stoical despair, the chanting of processions laden with bloody sacrifices, the war of the chariot wheels of conquering emperors. The awful centuries are crowding into Rome by their ancient roadway; the daylight is dimmed by the blackness of their memory, and the sky grows pale in the mist of terror and unbelief. But presently there is a lifting of the veil. A little knot of horsemen ride swiftly by, bearing with them a bound prisoner, and suddenly the sky lightens and the sun shines out again; the apostle has passed this way; the old gods of fear and the monstrous miseries of the past are gone; the light of the Cross lingers forever in his wake.

Was it at mid-day or at cockcrow that the martyr saw this wide plain, this sullen river, for the last time? Did the sun burn fiercely upon him, or did the sudden rain of Italy beat upon his face? Was he alone on this last journey, he who had traveled so far and so patiently, or did perhaps those household friends of his, Priscilla and Aquila, Rufus, Urbane, and Stachys, follow behind his captors, that they might see the end afar off?

The story tells us nothing of that procession, so weary in the eyes of the careless who saw it pass, and which yet was more glorious than any later pageant with shining candles and swinging censers; nothing, save that he was led on to the Three Fountains, and there beheaded. On the spot of the martyrdom have stood for centuries a monastery and three churches in commemoration of the belief that on the beheading of the Saint his head bounded three times, and that at each point where it struck the ground a fountain gushed forth. The monastery is now inhabited by French Trappists, who have done what they could to make the fever-plagued region habitable by the cultivation of the eucalyptus, but without much success. Here, then, with the procession of St. Paul we reach our goal, a grey and gloomy gateway, and here his pilgrimage ended in a garden dark with heavy foliage, almost black in its dense shadow after the glowing sunlight of the open.

From the color and warmth of the outer world, the scarlet poppies and golden gorse of the desolate, brilliant country, we move at once into deepest shadow and coolest green, and the sound of our steps on the mould-grown garden path alone breaks the stillness. Here in this dimness, emerald as the under-sea, the walls of the ancient monastery, crumbling with gray age and thick with clustering ivy, loom through a mist of interlacing leaves; and nearer at hand in the shelter of a leafy arbor the figure of a monk is seen wrapt in the verdant solitude with his cowled head bent above a "Book of Hours." The place struck cold, for all the June weather, and yet it was filled with the shadow of peace. Through the heart of the green stillness a path led between mossy tree trunks, spreading oaks, and tall cypresses, to the church which enshrines the spot of the martyrdom. The foot sank in moss and creeping ivy to the very threshold; in the leaf-shadowed gloom the eye could scarcely discern the white outlines of the basilica. Within the bare and silent church there was a scent of water, and the three fountains were seen confined in stone basins beneath three altars. There was little ornamentation about the place, and not a single lamp or lighted candle.

Cold and silent and deserted in its green solitude, we

yet hailed the spot with reverence. It is the custom to drink from each spring in turn, and to kneel in prayer at the place of martyrdom, which is marked by a cross. This at least we know, that while the Apostle himself may here have knelt, indeed, belief has kept her vigil for centuries upon the spot, and that where the faithful wept in those earliest days, and the devout of all ages since have blessed his memory, is indeed sacred ground. The mind dwells reverently on the thought that these three springs, watered by the martyr's blood, may typify the three streams of the Catholic Church, each springing from the One Truth; now disturbed by the waves of affliction, and some day, we pray, to be be re-united in the Well of Living Water.

It is a mournful spot, this garden wherein is a tomb. As we returned through its shaded paths we saw the brown figures of the monks flitting into their lighted chapel where other figures knelt in ceaseless adoration before the altar. The eternal silence of the Trappist rule lay heavy upon the place; not a bird sang in the branches above us, not a flower bloomed amid all the greenery. But as the gate was passed and with it the shadow of the overhanging trees, the sun shone warmly out again upon a world of glorious color—we had followed the course of the road of the martyr and a blaze of light shone gloriously upon the end of the journey.

A Litany of the Passion

BY WILLIAM B. CHISHOLM

As down the funeral way,
With cowl thrown back and eyes upon the dust,
And sabled cross in some drear winter day,
Giving to earth its trust
In tearful keeping till the trump shall break
Their lonely sleep with resurrection's lay,
The mourners wend—so in this awful week
Behold thy Lord upon the bloody tree,
Lama Sabachthani!

Toll the deep knell—thy all of Lenten grief,
Of Lenten fast and prayer,
Were but a revel to the gloom of this,
The unillumed despair] —
And drape that cross[with more than midnight shroud:
Beneath its weight He bowed.

Out of this death can such bright Easter rise?
Answer, ye pictured skies!
Answer, ye blushing roses of the spring;
Answer,thou organ's ring:
Answer,ye priests in gleaming robes arrayed,
Thou cross with lilies sprayed.
Oh, Holy Host of radiant Easter morn,
A day of days is born!

Thoughts for Holy Week

BY CAROLINE FRANCES LITTLE

Is it nothing to you all ye that pass by? Behold and see if there be any sorrow like unto My sorrow.—Lamentations i: 12.

"From pain to pain, from woe to woe,
With loving heart and footsteps slow,
To Calvary with Christ we go.
See how His Precious Blood
At every station pours;
Was ever grief like His?
Was ever sin like ours?"

The Lenten shadows deepen, and beneath the light of the Paschal moon, shining full upon us, we enter into the mystery of the Passion of our Blessed Lord. With bowed heads we contemplate the Cross, rising out of the sacred hill of Calvary, and on the Cross we behold, crowned with thorns, the immaculate Lamb of God, who taketh away the sins of the world. "Indeed," says a devout writer, "one scarcely ventures to speak or write much upon so sacred a subject. Christ's members should strive silently to realize it to themselves, following our Blessed Lord in thought through the scenes of His suffering and death."

Let us then, during this Holy Week, the *Stille Woche*, as the Germans appropriately call it, leave behind us all thoughts of the world, with its trifling vanities, its petty schemes, and false ambitions, and contemplate in awe the closing scenes in our Lord's earth-life, from His triumphal entrance on Palm Sunday into the city that He loved, until wearied and exhausted, He slowly wended His way along the *via sacra*, passed through the gates of the city which had rejected Him, up to the Mount of Calvary.

It was the week of the Passover. Thousands of pilgrims from all parts of Palestine were in and about the city, having come to keep the feast. As the Saviour started from Bethany with His disciples on that memorable Sunday afternoon, multitudes joined Him, eager to see the Nazarene Prophet, whose fame had spread far and wide, and had aroused the anger of the Scribes and Pharisees. As they accompany Him, strewing their palm-branches, and spreading even their garments in His way, they cry: "Hosanna to the Son of David; Blessed is He that cometh in the name of the Lord; Hosanna in the highest!"

This was an earthly triumph; but how it pales before His triumphal entrance, 'mid choirs of cherubim and seraphim, angels and archangels, into the highest heavens, even to the right hand of God.

Yet what to our Lord is this admiration of a fickle populace! Though to-day they may cry "Hosanna!" ere four days have elapsed the voice of the people will be "Crucify Him, crucify Him!"

As the procession rounded the southern ridge of Mount Olivet, the beautiful city of Jerusalem and the magnificent temple with its golden pinnacles and domes lay spread out before Him. "And when He was come near, He beheld the city and wept over it." He foresaw His rejection, His crucifixion, and the doom of the fair city.

"If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace, but now they are hid from thine eyes." Not only for Jerusalem did Christ weep; He looked far adown the ages, and foresaw who, even to-day, should accept and who reject Him.

On the two days following He again went into the city and taught the people, parrying the attack of those who would entangle Him in His talk, and answering so perfectly that from that time they asked no more questions.

As He began His ministry by the eight Beatitudes, so He closed it by pronouncing the eight woes upon the Scribes, Pharisees, and hypocrites, ending them by that bitter, yearning cry for the dear city of Jerusalem, which He had loved since His first boyhood visit to the temple. Ah! the pathos of that final appeal: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wing, and ye would not!"

That evening, Tuesday, He left the city on His way to Bethany for the last time, and lingered long with His disciples upon the Mount of Olives, discoursing concerning the destruction of Jerusalem, and the end of the world.

A careful study of the Gospel narrative teaches us that the days following were spent in quiet and retirement to prepare for the last great conflict with the powers of evil. Wednesday is memorable as being the day in which Judas covenanted to betray his Master for thirty pieces of silver! The afternoon of the next day the Saviour takes leave of the dear ones at Bethany, and with His chosen Twelve proceeds to the upper room in Jerusalem, where he desired to keep the Passover.

What transcendent love and humility characterized Him when He bathed the feet of His disciples, fed them with His own Body and Blood, and then instituted for His Church that Heavenly Feast, of which the sacrificial Passover was but a type!

But again the darkness overshadows His Spirit, as a few days previous, when in the temple he had cried: "Father, save me from this hour." St. John says: "He was troubled in spirit, and testified and said, verily, verily, I say unto you that one of you shall betray me." After singing the closing Psalms of the *Hallel*, "Bind the sacrifice with cords, yea, even unto the horns of the altar," they went out into the night. Then followed that incomparable discourse, and the great Eucharistic prayer, preserved for the Church by St. John; and after that comes the mysterious agony in the Garden of Gethsemane. Angels with bowed and veiled faces, scarce presumed to look upon such sorrow, when, lonely, as no human being ever knew loneliness, bowed by the weight of our sins, with no earthly sympathy, separated from His beloved Mother, He wrestled alone in such bitterness as none can ever dream of or imagine. "And being in agony He prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground." How He craved sympathy in that dark hour! He had said to Peter, James, and John: "My soul is exceeding sorrowful even unto death; tarry ye here and watch with Me." And they slept when they might have watched with the Son of God. But an angel from heaven appeared to strengthen Him. What a glorious mission was that, which was fulfilled by the angel of Gethsemane!

"Called to convey, thou blest unnamed one,
The Father's message to the suffering Son!"

It is midnight, and our Lord is betrayed into the hands of sinners, and betrayed by a mark of affection from one of His chosen disciples. Strengthened by prayer, the Blessed Jesu goes majestically forth to suffer and to die. Like a common criminal, He is hurried from Annas to Caiaphas, to Pilate, to Herod, and back to Pilate. He is reviled, He is mocked, He is scourged, He is crowned with thorns, He is condemned to death!

"He was oppres sed and He was afflicted, yet He opened not His mouth; He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." "He was wounded for our transgressions, He was bruised for our iniquities the chastisement of our peace was upon Him; and with His stripes we are healed."

"They bound Thy temples with the twisted thorn,
Thy bruised feet went languid on with pain,
Thy blood, from all Thy flesh with scourges torn,
Deepened Thy robe of mockery's crimson grain;
Whose native vesture bright,
Was the unapproach-ed light;
The sandal of Whose foot the rapid hurricane."

Oh, what a price it cost to redeem our souls! So speedy, so hasty is the trial that by the third hour the sun shines down upon the crucified Son of God. Picture the awful scene; the ruthless soldiers and the jeering multitude; the agonizing grief of the Mother's heart as she stands and gazes upon her only Son; the terrified disciples, and the faithful women, all standing beneath the Cross whereon the Saviour hangs, between two transgressors of the law. "And He was numbered with the transgressors."

"Before the Cross, whose cruel wood
Upbears the dying Son of God,
To-day my lonl y thought shall be:
He died thereon for love of me!"

The hours wear away, and from time to time a few words have fallen from those parched and suffering lips. Are they words of condemnation for those who crucified Him? Are they entreaties to be taken down from the Cross? Hark! He who created the millions of rolling worlds, He who could summon myriads of angels to His relief, speaks: "Father, forgive them, for they know not what they do." "To-day shalt thou be with Me in Paradise." "Woman, behold thy Son; Son, behold thy Mother." "My God, My God, why hast Thou forsaken Me." "I thirst." "It is finished." "Father, into Thy hands I commend My spirit."

Can we wonder that the centurion cried: "Truly this was the Son of God," and that the people beat their breasts and returned amazed to their homes, after witnessing these scenes. Even Nature uttered her protest in darkness and earthquake.

"Lord of my heart, by Thy last cry,
Let not Thy blood on earth be spent!
Lo, at Thy fe et I fainting lie,
Mine eyes upon Thy wounds are bent,
Upon Thy streaming wounds my weary eyes
Wait like the parched earth on April skies.

O call Thy wanderer home;
To that dear home, safe in Thy wounded side,
Where only broken hearts their sin and shame may hide."

Yea, truly it was finished; and He, our representative, not merely our substitute, has indeed borne the penalty of the sins of the world, and mankind is redeemed! The climax of our Lord's humiliation is now attained; there remains no more that jealous Sanhedrims can do; and the poor suffering body is at rest.

"Ah, never since tears rolled—since human hearts,
Beat quick with hope, to break in blank despair,
Lay love so wingless, faith so quite forlorn,
As that dread day, on guilty Golgotha."

All seems inexplicable defeat, but in reality all is eternal victory. The angels guard the sleeping body while the triumphant soul of the Blessed Jesus passes into the realms of departed spirits, and preaches liberty, light, and salvation, to those awaiting His entrance.

Glorious, indeed, is the revelation of Divine love displayed on the Cross of Christ. The darkness of eternal death no longer enshrouds our guilty race, but mercy, life, and peace shine over our pathway; and through the Cross we find an abundant entrance into that kingdom of love and joy which is now open to all believers.

The Cross

BY CLARA J. WILSON

Dim with the mist of penitential tears,
Hallowed by all the pilgrim's hopes and fears,
Stained with the sacred blood, to us appears
The Saviour's Cross.

Shrouded in gloom beneath a darkened heaven,
Trembling with sighs from Christ's own heartstrings riven,
What mighty love and grief on Thee have striven,
O cruel Cross!

Thus have we knelt on Friday's noon of anguish,
Lowly beneath the Cross where Thou didst languish;
Thus have we learned, with Thee, all woe to vanquish,
And pain, and loss!

Glowing with roses in their sacred thorn,
Silvered with lilies 'neath the day-star born,
Purpled with pansies, on the Easter morn,
We see the Cross!

Vision of triumph in the strife for right!
Symbol of victory to the ancient knight;
Sign by which martyrs won their crowns of light!
Hail, Christian Cross!

To find the gold, we separate the dross,
There is no gain unless there first be loss,
To win the crown on earth we bear the Cross,
The Saviour's Cross.

Book Notices

Two Girls. By Amy E. Blanchard. Illustrated by Ida Waugh. Philadelphia; J. B. Lippincott Company. Price, $1.25.

This is a story that one can place in the hands of young girls, sure alike of giving them pleasure and of setting before them sweet and wholesome examples of young girlhood. The love of the two girls, Theo and Valentine, to the wise and gentle Aunt Janet, who has given them with a mother's care a mother's tenderness, is good to read about, while it adds a winning grace to the characters of the girls themselves.

Hyppolyte and Golden Beak. Two Stories. By George Bassett. New York: Harper Bros. Pp. 227.

Here are two stories written very cleverly and printed almost perfectly, which are fair samples of the book-making of to-day. The one relates the heroic sacrifice of himself of a French serving man who nearly "broke the bank at Monte Carlo," and then embraced an exploding bomb of dynamite, all to save an Austrian baroness, of very doubtful worth, from poverty and death. The other tells the strange experiences of *la belle Americaine* abroad, in the form of a golden-haired grass widow from California, and her tragic end. The writer's forte is the portrayal of divorced women gone globe-trotting, and dried-up men of the world, and he does them well. But he does not make one love his unsavory characters as Du Maurier does, and we doubt not that the average reader will have sufficient sense to take warning from their fate.

The Divine Service, being Devotions and Suggestions for those present at the Blessed Sacrament, whether receiving or not. By the Rev H. Page Dyer. 970 N. Howard st., Baltimore, Md. Price, 25 cts.

This manual of devotion has been in use for some years, and nearly thirteen thousand have been sold. It contains instructions about the Blessed Sacrament and the practice of confession, and a large amount of devotional material for use before, during, and after the service. The suggestions as to behavior during the service, given in a rubrical form, seem simple, reverent, and sensible. The book is unusually rich in Eucharistic hymns, and forms a most valuable supplement to the wretched poverty of our Church hymnal in this department. The questions for self-examination provide for a definite enumeration of faults, but they do not seem to us the best which could be framed, though, of course, it is a very difficult undertaking to frame a set of questions for general use, and we have seen many worse. We believe the book, if discreetly used, will minister to true devotion and help to a higher sacramental life.

The Christian State; A Political Vision of Christ. By the Rev. Geo. D. Herron, D. D., Professor of Applied Christianity at Grinnell College, Iowa. 16mo. Gilt top. Price, 75 cents.

This book is an amplification into six lectures of a commencement oration delivered for the University of Nebraska last June, which excited much interest and was met with considerable criticism. The writer is a socialist, and makes the mistake, common to all socialists, of supposing that Christ designed a social system, and then seeking to make His teachings applicable to the theories of socialists. The method of the Church and the method of socialism are really opposite to each other, although they may be seeking the same ends. The failure to perceive this leads to much unjust condemnation of the Church and misunderstanding the teachings of Christ. The work of the Church is to reform and build up individual character in all nations and among all people, and the development of such character will lead to right government and wholesome social conditions. Socialism, on the other hand, seeks to reform society through social systems and political methods with the idea of compelling men to be moral and just. The teachings of our Lord rightly applied to political questions mean there can be no good government under any form without strong moral character in the people.

Our Fight with Tammany. By the Rev. Charles H Parkhurst, D. D. New York: Charles Scribner's Sons. 12mo, pp. 296. Price, $1.25.

The great political reformation in New York city in the interest of good government has brought encouragement to all good citizens of our land who long for honesty and purity in public affairs. The history of the movement which led to this result is plainly and graphically told by the Rev. Dr. Parkhurst, and should be read by all our citizens. While his appeals and warnings were made from his pulpit and the public conscience was aroused by his vigorous sermons on municipal affairs, yet the whole movement has been essentially a secular one, working through committees and societies in a very systematic manner. It was necessary to meet the organized corruption in the city with organized honesty. A patient and persistent campaign for over two years was required to secure the result. Dr. Parkhurst in his concluding chapter wisely urges the importance of continued diligent effort to preserve and carry forward the good which has been secured.

The Virgin Mother; Retreat Addresses on the Life of the Blessed Virgin Mary, as told in the Gospels. By the Rt. Rev. A. C. A. Hall, D. D., Bishop of Vermont. New York: Longmans, Green & Co. Pp. 233. Price, $1.25.

The contents of this book are not new. The meditations have been given in substance several times on both sides of the Atlantic, and the appended essay on the Virgin Birth of our Lord was published in the *Church Eclectic* in 1891. The meditations are in the well-known style of the author, though more fully worked out than those on the Creed, which have grown dear to many. We cannot help wishing that more attention had been given to their literary form, but the publishers have made the book a delight to the eye and shown the greatest good taste. The theme is one which ought to be more often dealt with in the Anglican communion. Surely the time has come when we may handle it without fear and without reproach. When the Roman cult is being carried to such startling lengths, we ought often to set before the world the soberer, more scriptural, and more Catholic view which is presented here. We ought not longer to let our people lose the rich lessons taught by the life of the Mother of God, nor, on the other hand, be silent when honors are offered her which we cannot think she would be willing to receive. We therefore welcome this work and hope it may be followed by other treatments of the same theme in the same reasonable and reverent style.

The Foundations of Belief; Being Notes Introductory to the Study of Theology. By the Rt. Hon. Arthur James Balfour. Cr. 8vo, cloth, pp. viii., 366. New York: Longmans, Green & Co. 1895. Price, $2.

This is in many respects a noteworthy contribution to Apologetics. The task undertaken is to display the difficulties attendant upon a naturalistic conception of things, and to indicate the superiority of Christian Theism as a unifying principle of knowledge. The treatise is divided into four parts. In the first part, entitled "Some Consequences of Belief," naturalism is shown to destroy true ethical principles, and the value of beauty, and to stultify reason. The writer significantly concludes this part of his argument with the remark that "it will be found that the inner discord which exists, and which must gradually declare itself, between the emotions proper to naturalism and those which have actually grown up under the shadow of traditional convictions, will at no distant date most unpleasantly translate itself into practice." In the second part "Some Reasons For Belief" in naturalism are considered. Having defined naturalism, on pp. 6, 7, as the system which has for its leading doctrines that "we may know 'phenomena' and the laws by which they are connected and nothing more," he says, on p. 35, "Who would pay the slightest attention to naturalism if it did not force itself into the retinue of science, assume her livery, and claim, as a kind of poor relation, in some sort to represent her authority and to speak with her voice?" Again, on p. 137, he says: "The difficulties in the way of an empirical philosophy of science, * * * largely arise from the conflict which exists between two parts of a system, the scientific half of which requires us to regard experience as an effect of an external and independent world, while the philosophic * * * half offers this same experience to us as the sole groundwork and logical foundation on which any knowledge whatever of an external * * * world may be rationally based." The third part is concerned with "Some Causes of Belief," and the conclusion is that "it is Authority rather than Reason to which, in the main, we owe, not religion only, but ethics and politics; * * * that it is Authority rather than Reason which lays deep the foundations of social life; * * * which cements its superstructure. And though it may seem to savor of paradox, it is yet no exaggeration to say that if we would find the quality in which we most notably excel the brute creation, we should look for it, not so much in our faculty of convincing and being convinced by the exercise of reasoning, as in our capacity for influencing and being influenced through the action of Authority." The concluding part consists of "Suggestions Toward a Provisional Philosophy." Mr. Balfour contends for four broad principles: (*a*) The impossibility of constructing any system under our present conditions which will be free from obscurities, defects of proof, and incoherences; (*b*) the futility of any unification of belief of theoretical value on a purely inductive basis; (*c*). the necessity of allowing for the non-rational character of most of the proximate and all of the ultimate causes of belief; (*d*) the impossibility of a unification of beliefs, practically adequate, which refuses to include ethical and Christian beliefs. The treatment is clear and brilliant throughout, and will add to the world-wide reputation of the writer. One of the best passages occurs on p. 75, wherein he aids Mr. Spencer in his prophetic anticipations as to the results of evolution, when conscience will be dispensed with as unnecessary, adding that his "personal gratification at the prospect is somewhat dimmed by the reflection that the same kind of causes which make conscience superfluous will relieve us from the necessity of intellectual effort, and that by the time we are all perfectly good we shall also be all perfectly idiotic."

Thomas Whittaker's list of spring announcements includes the following: "Historic Doubts as to the Execution of Marshal Ney," by James A. Weston; "Reminiscences," by Bishop Clark, of Rhode Island; a new work on Inspiration entitled "The Breath of God," by the Rev. Frank Hallam; "The World and the Wrestlers," by Hugh Miller Thompson, Bishop of Mississippi, being the Bohlen lectures for this year; "Civic Christianity," discussions on the relation of the Church and the individual to the work of social reform, by the Rev. William Prall, D. D., of Detroit; "One Thousand and One Anecdotes," for the convenience of all classes of public speakers, conveniently classified; "Lassie," an Easter story, by Mrs. George A. Paull.

Magazines and Reviews

Blackwood's (Leonard Scott Pub. Co.) for March opens with an article on the Scottish school of painting. The continued story, "A Foreigner," by E. Gerard, reaches its twentieth chapter, and there is a short story, "The Touch of Spring," by D. Storrar Meldrum. *Blackwood's* was famous of old for its "tales," and has not ceased to be so. The question, "Should Golf be Encouraged at Public Schools?" is answered in the negative, on the ground of its capacity to breed unsocial and selfish habits, and cricket is preferred. E. A. Irving describes a visit to the Buddhist and Taoist monasteries on the Lo Fan San.

The Peterson Magazine for March has an entertaining article on "Some Living Bishops of the Protestant Episcopal Church," by Alpha G. Kynett, with over twenty portraits. The most of these are excellent, and this may be said of other illustrations with which this periodical is profusely adorned. The writer of this article seems to be well informed, as he gives with considerable accuracy the characteristics and attainments of the prelates to whom his paper relates. They must be somewhat amused, and perhaps some of them may be annoyed, if they read the article, as they all will, to see how cleverly they are labeled as "High," "Conservative High," "Conservative Low," "Evangelical Low," and "Broad." Even with all these varieties, there are two or three that have to be labeled *sui generis!* The Church papers are also classified so they can see themselves as others see them! The first paragraph of the article, though in a sense true, is misleading. As at present organized the Protestant Episcopal Church would rank third in order of formation, but it was simply a reorganization of that which existed all along under a previous order of civil government. The clergy, worship, and sacraments of this Church, as it existed under colonial conditions, were the first and not the third in order of time.

Dr. John Clifford enters his plea for disestablishment of the English Church and appropriation of her endowments to other uses, in the concluding article of *The Contemporary Review* for March. While he says some things which are true, he is strangely perverse in much of his reasoning and childish in his historical statements concerning the state of things under Cromwell. "Experiences of an Anglican Catholic" is an amusing caricature of what the writer mistakenly conceives to be the position of those who disapprove of Archbishop Plunket's recent consecration of Signor Cabrera. Prof. Percy Gardner begins an article on "The Descent into Hades" with the expression of his opinion that that doctrine is "a piece of dead wood from the tree of Christian doctrine," and tries to prove that the doctrine arose under the influence of pagan Orphism. Numa Droz gives a valuable history and analysis of "The Referendum in Switzerland." He concludes that the system in question is successful in Switzerland because it fits in with other things and is a natural growth in that nation—not an arbitrary or revolutionary experiment. J. Fletcher Moulton, Q. C., M. P., returns to the question of the House of Lords, and argues that the true solution of the present conflict between the two houses of Parliament is a reform of the rules of procedure in the House of Commons, so that bills can be more promptly presented and re-presented before the House of Lords.

The Household

Holy Week

BY THE REV. BYRON HOLLEY

O Holy Week! of all the weeks the best!
Wherein the Saviour finished His career;
Thy sacred days are sweetest days of rest,
More peaceful far than any in the year;
For if we walk with Him thro' ev'ry day,
And feel the weight of shame, and cross, and thorn,
The burden of our sins He'll take away,
And we shall rise refresh'd on Easter morn.

Sir Wilbert's Good Friday.

BY S. ALICE RANLETT

No knight in all the North Country was more valiant than Sir Wilbert. It was he who was ever chosen for the post of difficulty and danger. He was most loyal to his king, and he was the friend and idol of his liegemen whose hearts he held in his keeping and whom he could lead on to dare and do great things. But true knight as he was, Sir Wilbert never forgot that his first and chiefest duty was to his heavenly King, and he ever strove to serve well Christ, his Master.

Thus it was that Wilbert had resolved to keep this Good Friday in godly wise, with fasting, prayer, and alms-giving. He would go early to the church to begin the day in the service of Him who died upon the cross, and he would spend the sacred Three Hours in humble prayer at the foot of the crucifix, and he would give generous alms that the naked might be clothed and the hungry fed, in reverent memory of the one who was unclothed and unfed for very love of Wilbert and these poor.

In the chill gray dawn the knight went out from his castle gate. In his heart was the resolution of the self-denial which he would practice and the thought of the prayers which he would say, and in his hand was his silken purse, heavy with the gold pieces which he would distribute among the poor who were wont to wait outside the church door. The morning was a gloomy one; the cold rain was driven before a chill wind from the ocean, and the dull, leaden sea was booming against the earthen barriers which protected the country from its ravages. The fields were faintly green with the young grain which gave good promise for the harvest.

As Wilbert stepped upon a narrow foot-bridge thrown across an arm of the sea, there stood before him in the passage a man tall and stately, with a face so strangely beautiful it seemed almost terrible, and the man said:

"Wilbert, I am sent to bid thee throw thy purse and gold here into the sea."

"Nay," answered Wilbert, "not so; for the love of Christ I will bestow the gold upon His poor."

"For His love, then, throw it here into the sea, for 'tis He who hath sent me and who gives you bidding."

Then Wilbert, looking on the stranger, saw in his face the stamp of holy truth, and whispering, "For the love of Christ," did his bidding, and the gold sank heavily into the swirling, foaming flood which rushed beneath his feet.

As he went on his way, wondering much what this might mean, a something in the earthen seawall caught his eye and made him stand to look more closely. Water was trickling through scarce more than drop by drop, but Wilbert well knew how the scarcely visible crack would grow into a dangerous fissure and then a terrible break which would let in the devouring ocean to destroy the young grain and make a desert of the smiling North Country, and bring desolation and famine. Even while he looked the trickling drops became a thread-like stream.

No person was near; to call was useless, since the booming sea drowned all other sounds. There was but one thing to do. His finger would stop the tiny gap, hold back the sea, and keep in check the threatening break. He was the man sent here to save the land from deluge. Others might pray before the Christ in the church to-day; he must do this one thing. He threw himself upon the wet, sodden bank, and thrust his finger into the tiny hole. And so he lay, holding back the great ocean with his hand, and the long hours crept wearily by.

The rain fell drearily, the cold struck a chill to Wilbert's bones, and the stormy sea roared sullenly and threateningly, and his cramped position brought weary pains to his limbs. He thought of the church where he would have been, and reflected: "At the least, if I may not give alms this day and may not in the holy place revere the crucified One, I may offer Him my prayers, though separated from the company of the faithful, and may for Him feel the pangs of hunger during the hours of His suffering."

But when Wilbert was beginning to feel faint and well-nigh exhausted, a hand was laid upon his arm, and, looking up, he saw the strange messenger who had met him in the morning. The stranger placed before him bread and meat, saying:

"Eat and be refreshed and strengthened."

"Nay," said Wilbert, "not so. Behold, this day I would have made an offering of prayers and alms and fasting, and nought of all is left to me to give but the last. I must, for love of Christ, not break my fast."

"Nay, but eat for the love of Christ," said the man, "for it is He who sent me hither and who bids thee take meat. Upon thy strength this day depends the safety of the land."

Then Wilbert murmured submissively: "For love of Christ," and ate and was made strong, for never had such life-giving food passed his lips. And so refreshed he pressed his hand more firmly into the threatening gap, and the hours went on.

At evening time the storm had subsided and the booming of the sea had sunk to gentle murmuring, and Wilbert heard the distant faintly ringing bells of nightfall. Through the heavy gray sky came a burst of glowing sunlight, and Wilbert, looking upon it, beheld standing in the sunset glory the Crucified One, fixing upon the knight a look which sent a thrill to his inmost soul. The Master said: "Well hast thou kept the day with Me. Thy alms and prayers and fasting are risen to Me for a memorial."

But Wilbert whispered sadly: "My Master, I would indeed thus have served Thee."

"Thou wouldst? Thou hast, in very truth, done so. Thy alms were given even as I bade thee, thy prayers, though solitary, were well pleasing to Me, and for thy fasting thou hast abstained from doing thine own will, and thou hast this day suffered with Me, and more than all thou hast for the love of Me done all My will. In spirit and in truth hast thou kept this day with Me."

A peace full of wondrous joy rested upon Wilbert, and at the moment came the sound of voices and the tramp of many feet, and the people, coming near, found Wilbert at his weary post and hailed him as their savior from the awful peril which, unknown to them, had threatened the country, and they would carry him in triumph to the castle, but, all exhausted as he was, he would first go to the church, to offer there his praise and his thanksgiving.

As he went toward the village there met him on the way the company of the poor, and all were clothed in decent raiment and carried bread. Seeing Wilbert, they hailed him, saying: "Thy alms, O father of the poor, have clothed and fed us."

But he disclaimed this, saying: "Nay, my friends. Another hath succored you. This day I have given you no alms."

Upon the green before the church stood the nobleman Geraint, the richest and most powerful in the country round, but he was also called the haughtiest and sternest, and it was said that he feared not God nor man. But to-night his proud face was meek and softened, and, stretching out his hand to Wilbert, he said: "Sir Knight, thou hast this day taught me a lesson for which, please God, I shall thank thee and Him through time and eternity. Chancing in idle mood to glance into the church, I saw thee kneeling in absorbed prayer before the crucifix. I know thee for a brave man and no weakling, and I thought if this one thus believes and worships, this Christian religion, it may be, is not all for monks and women. A *man* may pray, and I —? I may not tell thee all, but I was driven to my knees, and as I prayed the soul came to my words, and I knew that One was listening. Sir Wilbert, I have been ever a knight unconquered, but on this day that One hath conquered me, even the Galilean."

"But, Sir Geraint," answered Wilbert, in sore perplexity, "thou errest, for on this day I have not yet stepped foot into the church."

As he spoke the nobleman had passed by, and before him stood once more the angel messenger who said: "By thy alms, in truth, the poor were fed and clothed, for I was sent in thy form and in thy stead to bestow upon the poor the gold which thou, in obedience to God's will, didst cast into the stormy sea. And in thy guise and in thy place I knelt here in the church, the while thou, choosing God's will, didst kneel and pray upon the dike."

Then at last Wilbert entered the church and threw himself at the foot of the cross, and thankfulness and joy and overwhelming love and solemn resolves for days to come, were in his heart, but all his prayer was only: "Thy will be done."

Monographs of Church History

IX.—THE FRANCISCANS IN ENGLAND

BY K. F. J.

We have come to the darkest period of English Church history—the reign of John. The power of the Papal see had increased rapidly during the latter half of the twelfth century, and under Innocent III. who became Pope in 1198, it reached its height. It was a great kingdom, to which the rulers of the world were themselves subject—a central authority, to which, resist as they might at first, one by one the sovereigns of Europe bowed down. In this time of worldly glory and honor the spiritual life of the Church suffered. Bishops were absent from their dioceses waiting for Rome to decide their disputes with each other or with their king; the mass of the lower clergy were ignorant and careless, while the monastic orders who had so gloriously roused the Church from her lethargy in earlier days were now themselves overcome by worldliness, ease, and prosperity.

In England the depths of misery were reached during the six years of the Interdict, 1208 to 1214. The horrors of that time must have weakened the hold of the Church upon the people. Men must have learned to look upon her as a hard tyrant instead of a spiritual mother. Through the length and breadth of England the church doors were closed, the bells were silent. The sacraments, except Baptism, were only administered to the dying. The people were untaught. The practical evils of the Interdict were lessened in some cases, where priests took the king's side of the quarrel and evaded as much as possible obeying the rules of the edict, and the archbishop obtained some relief from the Pope who, at his request, allowed divine service to be performed once a week in conventual churches. But its disastrous effects upon England can hardly be overestimated. After it was raised the king's tyranny and savage cruelty brought further miseries upon his subjects, especially upon the clergy who were oppressed, persecuted, and even tortured by him.

But better times were soon to dawn upon England, for through the struggle with this worst of her kings, the Church and the barons were to force from him the acknowledgement of their liberties, and a new revival of spiritual life, even now beginning in Spain and Italy, was to spread over the whole of Christendom.

Francesco Bernadone was born in Assisi in the year 1182. His parents were rich and indulgent, and their son seemed never to have lacked time and money for his amusements. His sweet and joyous nature made him the centre of the gay crowd of young men who wandered through the streets of Assisi by night singing their wild songs and ready for any frolic or amusement. He was their leader, continually devising new pleasures; feasting his friends extravagantly when he had money; giving freely to every beggar who asked an alms of him; the embodiment of all that was lovable, attractive, and generous. The last material this, men would think, out of which to make a saint or a reformer yet, with all his gayety and apparent thoughtlessness, he kept his heart and life pure, refusing all temptations to gross sins—a rare union of great strength and sweetness.

His first serious thoughts seem to have come during an imprisonment of some months, at the time of one of the petty wars between Assisi and a neighboring town.

We next hear of a severe illness, followed by the same gay life, which, however, was broken by times of deep and earnest thought. Gradually he seemed drawn toward higher things through his natural love for the beautiful world about him, his sympathy and charity towards all suffering, his single-heartedness.

Whenever he heard the voice of God speaking to him, whether in vision, through conscience, or in the words of Holy Writ, he quickly left all to obey. Thus he set forth gayly as a soldier to make a career for himself in the world, but returned almost immediately to Assisi on hearing a voice say. "Return to thy country, and it will be told thee what thou must do." Soon after this he

was drawn to a special devotion to lepers, from whom he had always shrunk in horror, tending them himself with love and sympathy. From this time the thought of the wonderful love of God—the marvel and the beauty of our Lord's life, the depth of His humiliation, the perfection of His sacrifice—seems to have filled and overwhelmed his heart. His one idea became how most entirely to give himself up to the service of God. The thought of the Passion moved him to tears. He sought lonely places on the mountain side for prayer and meditation; yet for a long time he does not seem to have contemplated entering the religious life. He next declared that he had received a command from God to build His Church. Thinking it to be the material building that was meant, he sold some of his father's goods and gave the money for the repairs of a neighboring church. Then followed the break between Francis and his father who disowned the son he had so indulged, and henceforth Francis owned no father but God, no home but the Church. Friendless and penniless he went forth, but quickly gathered about him followers, many of them fellow townsmen. It was long before the idea of founding a new order came to St. Francis' mind. He did not, as the founders of the earlier orders had done, first think of his own salvation, but of the suffering men and women about him, whom he longed to help—to tell them of the love of God. Others had fled from a wicked world, witnesses against its evil, lifting on high a standard for all to see, and calling upon those who could to come apart with them from human interests and earthly ties, and, at any cost, to save their own souls. But Francis, taking the cross in his hand, went down into the midst of the sin and misery, bidding all to seek for peace and pardon in its shadow. All were his brothers and sisters; the tender, loving heart, filled to overflowing with the love of God, poured forth this treasure freely for the sinful, the wretched, the forsaken. So his order came into being; so, received and acknowledged by the Church, it became the great power for renewing her spiritual life in the thirteenth century.

While listening to Mass on St. Barnabas' Day the words of the Gospel struck him with a new meaning: "Provide neither gold nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves. And as ye go, preach, saying, The kingdom of heaven is at hand." He took them literally as the foundation of his rule, and considering that the lust of possessions—the struggle for wealth, or the hardening effect of riches—were the root of all evil in the world, he refused all possessions for himself and his followers, save the gray habit each wore. They were to hold neither houses nor lands, to beg their bread from door to door, to eschew learning as a snare of the devil—to go forth, poorer than the poorest they ministered to, preaching the Gospel, tending the sick, praising their God. The byways of Italy were gladdened by Francis' happy songs, the hillsides echoed back his hymns of joy:

"Love sets my heart on fire,
Love of my Bridegroom new,
The Slain, the Crucified!
To Him my heart He drew
When hanging on the tree,
From whence He said to me,
I am the Shepherd true.
Love sets my heart on fire."

This is from one of St. Francis' hymns, and here is a verse from another:

"Praised by His creatures all,
Praised be the Lord my God;
By Messer Sun, my brother, above all,
Who by his rays lights us and lights the day;
Radiant is she with His great splendor stored,
Thy glory, Lord, confessing."

Numbers flocked to him from every rank of life. The Pope accepted and blessed his order. The *Frati Minores*, as they called themselves out of humility, spread into the countries beyond Italy. St. Francis himself traveled by sea and land, in the hope of converting the Sultan to the Faith.

As it is with the work of his order in England that we have especially to do, we have not space to follow further the details of St. Francis' life. He died in 1226, two years after the landing of the first of his brethren in England.

We admire and reverence the grace of God as seen in the lives of all His saints; but we love St. Francis as we love no other of these holy men. The human side of his character, his wide-reaching sympathies, his tenderness, appeal to us. He loved the flowers and birds, the sun and moon, and all God's creation, because they are His and speak of Him. It seems hardly too much to say that all the glorious rescue and hospital work of the later Church, all the noble plans for lessening the miseries of the suffering masses which are the glory of our times, had their first impulse when St. Francis, following closely in his Master's footsteps, went forth to teach and nurse and save his suffering brethren.

The first Gray Friars landed in England on the 11th of September, 1224. There were four clerical and five lay brethren, and Angelo of Pisa was their leader. He had been chosen by St. Francis himself as the *minister* for England, for by this humble title the Franciscans distinguished the heads of each important mission, remembering Him who came not to be ministered unto, but to minister. He was in deacons' orders; in fact, there was but one priest in the little party, Richard of Ingworth, an Englishman, and a preacher of great eloquence and earnestness; William of Esseby, and a brother called Richard, were the only other Englishmen. One of the laymen was from Lombardy, and one, Lawrence of Beauvais, was the dear friend of St. Francis who, on his deathbed two years later, gave him the only article a Franciscan of those days really owned, the gray habit which he had worn.

They landed at Dover and thence set out for London. The Dominicans who had preceded them by two years were already well established in England and everywhere received them hospitably. Not so the Benedictines who were very jealous of the new monks because of the strictness of their lives, which was a reproach to too many of the older orders.

We hear of two brethren who lost their way at night in the Munham woods. There were autumn floods, and fearing, in their ignorance of the country, that they might be drowned, they asked for shelter at a grange belonging to the Abbey of Abingdon. They were travel-stained and torn and ragged from the thorns through which they had struggled, and their broken English was hardly understood. So the monks took them for traveling jugglers, and warmly welcomed them, thinking they would provide amusement for a dull evening. But when they had finished supper, and the Benedictines begged them to show their tricks, the strangers answered: "We be not jugglers; we be poor brethren of our Lord and St. Francis." So the angry monks drove them out into the night and they slept on the bare ground, continuing their journey to Oxford next day.

But before this, the little band had been most kindly received at the Priory of the Holy Trinity at Canterbury. The two Richards and two of the foreigners then went to London. Here again they were hospitably entertained by the Dominicans, until they secured a bit of land in Cornhill, where they built for themselves mere shelters from the weather—wattled huts filled in with straw. Then they began their labors, teaching the many who crowded to hear them, visiting and nursing the sick poor, begging their bread from door to door. At last a citizen of London, John Iwyn, offered them a house, but as their vow forbad them to hold property they refused, and the house was finally given to the corporation of London, to be held for their use, and soon their benefactor himself joined the brotherhood.

To go back to Canterbury. The strangers were there taken in and lodged in a school house. While the children were being taught the friars were crowded into a tiny room near by, but when school was over they gathered round the fire in the larger room and ate such simple fare as they had begged from the charity of Christian folk. They were gay and bright through all, even if they had but sour beer and barley bread. Everybody grew to love the happy, earnest band of devoted men whose only thought was to help their suffering fellow creatures, or devoutly to sing the praises of God. Here ground was given them for a temporary chapel, but as they could not hold it, it was given to Canterbury corporation in trust for them.

The Archbishop, the good Stephen Langton, befriended them from the first, as did his brother Simon, Archdeacon of Canterbury.

When the friars were firmly established in London and Canterbury they sent some of their number to Oxford, where they were again entertained by the Dominicans. A bit of marshy land was given them outside of the town on the banks of the Isis, and here they put up rough shelters from the inclement weather.

We can hardly imagine the condition of the poorer parts of a town in the beginning of the 13th century. The miserable people were huddled together in dark, damp, foul hovels, where fevers and the plague spread with horrible rapidity. Those who escaped such visitations dragged out a weary existence scarcely better than that of the beasts. Outlaws from society found refuge in these dark corners and fought and murdered at will, unmolested by the authorities, who found it as much as they could do to make life and property safe among the better classes. The Church could do but little for these poor creatures—hardly human beings—for the parish clergy had more souls than they could tend under their care, and, so far, the monastic orders had been raised up for other work of a different nature.

But the gentle saint who for love of Christ's poor had chosen poverty for his bride, and gone forth to preach hope and forgiveness to the most degraded of his fellow-men, had opened up new paths before his mother the Church. To the glory of that time be it said that many were found to follow in St. Francis' steps. Henceforth there was no den of misery too wretched, no haunt of men too low for the loving ministry of the Gray Friars. The plague was raging in Oxford when they reached it, and many a sick bed they tended among these outcast poor, many a dying soul they cheered, many a hopeless wretch they comforted and saved. The fame of their deeds spread far and wide in England and they were welcomed with open arms in town after town. The rich and noble pressed into their ranks, some to take the full vows of the order, some to become associates, according to the wise regulation of St. Francis, by which men and women living in the world might yet share in the work and intercessions of the monks and

Continued on page 17

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set an example of holiness in everyday callings and pursuits.

It is almost impossible for us now to understand what a revolution was thus made in men's thoughts about religion. The division between the religious and the secular life was so sharply marked before this that if any man or woman was specially drawn towards holy things, they were sooner or later found demanding admission at the convent gate. It could not be otherwise, for violence and oppression, sin and miser , were everywhere; they must flee contamination from the sight and sound of all the woes they could not help, and at least save their own souls. That all this might be changed, that sin might be conquered, suffering lessened, and sickness relieved, by living in the midst of it, fighting the evil, and sharing the sorrows, the followers of St. Francis had to teach the world over again by doing it themselves. The tertiaries or associated laymen were wonderful helpers in thus leavening the masses, for they were drawn from all classes of men and women.

We have seen how different were the aims of the scholarly Dominic and the fervent Francis. Yet it was in vain that the latter tried to instill into his brethren a distrust of learning, they were destined to take their part in the intellectual movement of the day, and before many years are over we find the schools of Oxford controlled by learned Franciscans, in fact the English brethren of that order were reputed the most learned body in Europe. The names of Roger Bacon, Duns Scotus, and Alexander Hales show how they controlled and guided the philosophical as well as theological thought of the day. Before the end of the century Franciscans sat in the chair of Canterbury and on the throne of St. Peter. In time the order branched out into several minor divisions, Capuchins, Recollets, and others, with slight differences of rule.

From the first the Franciscans had labored earnestly for the conversion of the Jews, and we hear of them in the reign of Henry III., interfering to save seventy of these poor creatures from hanging. By this they incurred the anger of the mob who looked upon the Jews as their lawful prey, and who visited their wrath upon the brethren by refusing them alms.

We do not like to think that the successors of these brethren of St. Francis were the begging friars of later history, the subject of satiric verse and vulgar song. It is undoubtedly true that the conduct of many of them was scandalous in the extreme. It needs but a little thought to see that this was the natural outcome of the conditions of the order. The lazy, idle beggar who desired nothing better than to lead a wandering life, and to subsist on the alms of others, could secure all this much more certainly by sheltering himself under the gray cloak of St. Francis. The faithful would provide him with food and lodging, and he would go on his way rejoicing, as unlike a follower of the blessed St. Francis as could well be imagined, though outwardly professing his rule. The secular clergy were so few and so incompetent that the bishops eagerly welcomed the wandering friars as traveling missionaries in their dioceses, and a rivalry soon arose between them and the parish priests, with whose duties and rights they openly interfered. We are told that "the friars were the evangelizers of the towns in England for three hundred years." *

The good Bishop Robert Grostete used them as assistants in his diocese of Lincoln, where he had in vain tried to arouse his careless clergy to a sense of their duties.

A priest of Cologne complained to a legate that the friars interfered in his parish.

"How many parishioners have you?" inquired the legate.

"Nine thousand."

Signing himself with the cross, the legate cried: "Miserable man! presumest thou to complain, charged with so many souls, that these holy men would relieve you from part of your burthen?"

The friars of all kinds were the great supporters of the Holy See—a standing army, as it were—ready to carry out all the Papal requirements, and as such they were protected and favored by the popes.

It is easy to see how in an age of change and disorder, little organization in parish work, and crying ignorance among the clergy, devoted men like the earlier Franciscans would gain immense influence among the people. On the other hand, it is quite as evident that the rapid growth of the various orders of friars, the great power they wielded, together with the ease with which admittance into their ranks could be gained, hastened their spiritual downfall. There were good friars and learned friars, lights of the Church to the very end, in spite of the crying evils of their later days.

They shared the fate of all human institutions and fell away from their first high purity, but it is to be feared that the sadder chapters of their history are remembered and exaggerated by those who forget the noble record of their earlier labors.

While we cannot deny that there were many among them who deserved the obloquy which has fallen upon them, we should never forget that it was these same friars who revived the sleeping energies of the Church in the thirteenth century; that in every city, town, and hamlet they ministered to the souls and bodies of men, and that with all their might, both by example and by teaching, they set forth Christ crucified before a sinful and suffering world.

THE END.

* The Rev. A. Jessopp in "The Coming of the Friars."

A Lenten Thought

BY MARGARET DOORIS

To follow Him, must all go forth with weeping
To some lone place, to fast and watch and pray?
Not so; press on, the path of duty keeping,
Each in his own true place from day to day.

The busy lives whose days are filled with serving,
Have but scant time to fold the hands in prayer,
But in their sphere, with faith and love unswerving,
Work is a thing divine—a cross they bear.

It oft is so, before the day is ended
Some sainted toiler, in his humble place,
Through faith and love within his meek heart blended,
Beholds the shining of the Master's face.

London, O., March 19th, 1895.

FROM MISSOURI: I take this opportunity to express my gratitude for THE LIVING CHURCH. I like its truly Catholic "tone," and I regard it as the very best of our Church periodicals. Its weekly visits have been a great comfort to me in this missionary work. I am much pleased with the way it "hews to the line."

Ellen Alcott

A TALE OF TRUE LOVE

(Copyrighted)

BY FANNIE SOUTHGATE

CHAPTER XIV.

Day after day Ellen lingered on with the Miltons, cheering and helping them with her gentle tact and warm sympathy. Mrs. Milton declared emphatically she could not do without her, for who would bring up dainty, tempting little breakfasts, or read in a soft voice to soothe her aching head when Ellen was not there? Emil'ys eyes filled with tears whenever she thought of losing the sisterly companionship which had grown so dear to her, and who can doubt Jack's thoughts and desires in the matter? Yet another trouble had been added to the already overflowing cup of sorrow by the discovery that the little one left to their care would be utterly penniless, Walter Durand having but a life interest in the estate which had been his, and not having enjoyed his liberal income long enough before his death to make any provision for the future, as he would otherwise have done. After hearing this from the lawyer who had charge of the Durand affairs, Jack came home to find Emily and Ellen, as usual at this hour, sharing the care of their little pet and charge; so he sat down between them, looking dejectedly into the fire, for a few moments saying nothing. Presently, laying his hand on the sleeping child as it lay on Ellen's lap, he said, sadly:

"Poor little thing, to be left not only without father and mother, but without a penny in the world. Never mind, though, as long as your uncle Jack lives you shall find a home and loving care."

At this the two girls looked inquiringly at him, and Emily asked:

"What do you mean, Jack? I thought Walter was a very rich man, and that this little one would be quite an heiress."

Then, as he told them of the lawyer's information, his eyes sought Ellen's and a look of comprehension passed between them which caused a wave of sadness and despair to sweep over the girl's heart. Later, when tea was over and the family had gone their several ways, Jack drew Ellen into the little sitting-room, and, putting her gently on the sofa, sat down beside her. He looked at her for a few moments, sadly and intently, then sighed heavily.

"Dearest," he asked presently, "do you realize what all this means to us? I have tried so hard not to think of anything but my duty in the matter, but now it will come. It seems so hard, so cruelly hard, after our past years of uncertainty and waiting, and this short space of happiness, that we should again have to put it away from us. Say something to comfort me, darling, I am very rebellious, and so intensely miserable," and he buried his face in his hands. Then all the woman's love and tenderness came to the front. Comfort and courage was finally imparted to the unhappy man as he listened to that sweet voice and those words of love, so unselfish.

"We can always love each other, dear," she said at last, "no one can take that from us. Is it not sweet to feel that this most blessed thing on earth can be ours through life and death? I have not been submissive either. Many a time my fate has seemed so hard, but, after all, is not the knowledge that we are called upon to give up ourselves for others a very comforting, precious one? Is it not following, though far distantly, the life of our dear Master? And He knows so well what is best for us; let us try and leave all to Him, thankful that He leaves us this love to be our comfort through sorrow and trouble, and giving us the happiness of doing our duty as best we may."

Long they sat talking and planning for those whose happiness had been given into their hands, and in their mutual love, sympathy, and unselfishness finding a calm peacefulness which was better than happiness.

A few days later, in spite of the protests of the family, Ellen went home, where she found Meg with a very rueful face contemplating a pile of unfinished work, and at the same time consulting a calendar which hung at the foot of her bed, on which she had marked one day with great emphasis. Ellen soon set to work again, however, and under her quick fingers the pile of garments disappeared, and instead a drawer full of dainty linen made its appearance in Meg's own bureau, to that young person's delight.

"I shall have a very quiet wedding now, Nell," she said, soon after Ellen's return from Brantford. "I would not care to have a gay one; I only want Leslie's family and my own, as I cannot have the Miltons," for which thoughtfulness Ellen gave her a grateful look.

In course of time the great day arrived, and Meg, charmingly pretty in her simple white muslin and veil, was married in the little church at Longwood, so dear through association, and only a few of the nearest friends and relatives of the two families were present. It was arranged that the happy pair were to go abroad for the summer, much to Meg's delight, as that had always seemed to her one of the unat-

Continued on page 18

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tainable blessings. Mr. Alcott and Ellen were to spend the summer quietly at Longwood. It was really to be their leave-taking, for it was decided as soon as Leslie and Meg were settled in their home for the winter, these two were to live with them, leaving the little rectory, the home of so many happy years, to the priest who was to take charge of the parish in the fall. During these months father and daughter grew even closer and dearer to one another. Nothing had been said of the change in Ellen's prospects, but the tender, sympathetic parent learned from a few words his child had said, that these two noble hearts had again taken up the burden of disappointment, and putt their shoulders bravely to the wheel for others. He sighed deeply as he thought of the sadness which had come into their lives, yet when he saw how, day by day, Ellen grew in all those graces and virtues which go to make up a perfect character, he could not but admit that these trials had borne good fruit.

So these two walked, rode, and read together. Long, loving letters came from Meg and her husband across the sea, and others from Jack Milton, telling of the household at Brantford, how the little one grew, and of Emily's loving care for them all, and full likewise of loving, cheerful words for the woman whom he loved, trusted, reverenced, most of any one in the world.

Dick, in the meantime, had left college, and was camping out with some friends, but intended running down to Longwood before they left the little home forever, and accordingly one day in August appeared, brown, broad-shouldered, and cheerful; a most welcome companion to both father and sister. It had been almost a year now since either had seen him, for Meg's wedding, coming in the midst of the examinations, had made it impossible for him to be there. Now he seemed suddenly to have grown into a man, and when in his long talks with Ellen in their rambles through the woods he confided to her his hopes and ambitions for the future, her heart was full of gratitude to find how pure and noble they were, and she could not but hope that some day her great desire that he should go into the ministry should be fulfilled, though as yet no such idea seemed to have come to Dick himself, who had yet another year at college.

Soon after the Farrants return Meg wrote for her father and sister to come to her, which they agreed to do at once. Ellen for one was glad to have the final leave-taking over, and to find her father and herself seated on the train on their way to Carrollton. At that place they were met by Leslie and Meg, looking as happy as two children off on a holiday; the latter especially brimming over with the desire to tell all she had seen and done during the months of their separation.

Henry Carter also came to the train for a passing glimpse of them, as Leslie Farrant's home was a few miles outside of the city, a present from his parents on the occasion of his marriage. He told Ellen of his mother's most urgent request that she should come to them for a long visit. "She longs to see you again," he said, "and you don't know how glad I shall be to have you under our roof once more." So Ellen had promised when her father was comfortably settled at Fairview, to go to them for a little while. True to her word, ten days later found her installed again in the house where so many happy hours had been spent by her before, and Mrs. Carter was unaffectedly glad to see her again, as she had always had a great fondness for the sweet little gentle girl, and learning that all danger for Henry was over, in her engagement to Jack Milton, she was free to let her affection go out unrestrainedly to her. In the past few months she had become quite an invalid, and for days at a time would be kept to her couch, when she found the ready sympathy and thoughtfulness of the younger woman a great pleasure and help. She never spoke to her of her engagement, though she knew of the postponement of the wedding, and the reasons for it. Once, to be sure, in talking of Henry and his loneliness while she was kept so much to her room, she had said with a sigh:

"Henry should marry; I feel it more every day, but as I tell him, he is growing into such an old bachelor that none of the charming girls he meets seem able to awaken his interest. I have always thought," she added, looking furtively at Ellen, "that he showed more partiality for you, dear, than any one else; perhaps if that other one had not been so fortunate, I should have had you for a real daughter."

Ellen had blushed a little at this, but had said nothing, and Mrs. Carter had not pursued the subject any further. As her visit was about coming to an end, Meg's entreaties for her return becoming urgent, Mrs. Carter was taken desperately ill, and Ellen had not the heart to leave her, even with the best of nurses and doctors by whose care she was surrounded, especially as she asked often for the girl, and seemed to be soothed by her presence; so she stayed on from day to day till the patient began showing signs of returning strength, when she declared she could delay her departure no longer. The night before leaving she sat with Mrs. Carter until she fell into a quiet doze, then went down to find her host anxiously awaiting her in the hall.

"I want to have a little chance to talk with you before you leave, Miss Ellen," he had said, and had ushered her into his own little sanctum which was cosier and pleasanter than the larger parlor.

"First let me thank you heartily for all you have done for my mother and myself," he said, as he drew a chair up beside the one whose cushions enveloped her slight figure, "you seem made to comfort and help those who are in trouble. It is an enviable vocation, I think, and one that brings its own blessings, so I feel my poor words of thanks worthless, though I wish to show you as well as I can how I appreciate your kindness; we shall never forget it, of that you may be sure. Tell me now about yourself and Mr. Alcott. Will you remain all winter with the Farrants? I hope so, for then we too shall be able to see something of you."

"For the present, at any rate, we shall both stay at Fairview. Probably father will make his home there; I, however, shall not stay very long," answered Ellen.

"No, I suppose not; there will be another home waiting for you. I was so truly sorry," he continued, "to hear of the sad troubles which had come to the Miltons. I only know Jack, but I sympathize deeply with them all." Ellen did not half hear the latter part of this speech, for the first words about her future home had raised the question in her mind whether she should not tell this good friend of the change in all their hopes and plans. She felt sure he would appreciate her doing so, and as he finished speaking, decided in the affirmative.

"Mr. Carter, I feel sure your interest in me is true, and knowing that, I shall tell you of how my life is changed. You know that Mrs. Milton and her daughters have for many years depended entirely on Jack for their support. After Agnes' marriage, however, the others were to have made their home with her, at Mr.

Continued on page 19

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TO THE TRAVELING PUBLIC.

Before purchasing tickets to points east of Chicago, first ascertain the rate to that point over the Nickel Plate Road. City Ticket Office, 199 Clark Street, Chicago, Ill.

Durand's special desire. Since his death they are again dependent on their son and brother, as is also the little orphan. Do you not see that in such a case it would be impossible for a man to burden himself with a wife?"

"I see," he answered sadly; "poor little girl, how I wish I could do something to help you. It does seem strange that some have so much more than they need in this world, and others so far too little. Why cannot we all share with one another? How gladly I would do so."

"I feel sure of that; you are too true a friend not to long to help one in trouble, but we each have our own burden to bear in this world, and it must be for the best."

How the great, strong man longed to take this slim little creature to his heart and comfort and protect her. How hard it seemed that she should be called upon to give up her happiness, and lead her life apart from that other that was so dear to her! Why could she not come to him and accept his great love, with the care and comforts he would so gladly lavish on her? He would not ask for her heart, that he knew was another's, but only for the right to cherish and protect her. But second and cooler thoughts showed how impossible that would be. He knew the girl's nature far too well not to feel sure she would never wrong any man by accepting his love on such terms.

Presently Ellen broke the silence to say:

"You wish you could help me, and I want to tell you how much you do help me by your friendship. I often wonder why I am so blessed in having such true affection bestowed upon me. Oh, you do not know how dear it is to me." Carter took her hand in his for a moment, and looking fondly at her said:

"All the affection I have is yours, dear, promise me you will remember that always, and call on me at any time, as anything I can do for you will be the greatest happiness to me," and Ellen felt, as she went to her room that night, that she was truly fortunate in such a friendship.

(To be continued.)

Children's Hour

Easter's Date

"Thirty days hath September,"
Every person can remember;
But to know when Easter's come,
Puzzles even scholars, some.

When March the twenty-first is past,
Just watch the silvery moon,
And when you see it full and round,
Know Easter'll be here soon.

After the moon has reached its full,
Then Easter will be here
The very Sunday after,
In each and every year.

And if it hap on Sunday
The moon should reach its height,
The Sunday following this event
Will be the Easter bright.

Boston Transcript.

Paul's Temptation

BY L. R. S.

"I haven't had a bit of candy since Lent began," said Paul, proudly, "and I've got twenty-eight pennies in my box."

"That's good," said papa; "see how well you can keep it up."

"Oh, I'll keep it up all right," answered Paul. Then he took his cap and book and went back to school.

When they came home that afternoon Paul and his friend Horace were running along at a great pace, when suddenly Paul's foot struck something that rattled loudly on the pavement. Paul stopped and looked, then picked it up very quickly. What do you think it was? A whole five-cent piece! Both boys stopped and looked at it as it lay in Paul's hand. "Oh, good," cried Horace; "let's get some candy down at the store."

"Oh, but I—can't," said Paul slowly. "I promised not to eat any candy in Lent and put all my pennies in my mite box."

"Oh, well, that's all right," replied Horace; "let's buy cookies, they're just as good. I'm hungry, aren't you?"

Paul did begin to feel hungry. He turned the money over and over in his hand and looked at it. He could almost smell those cookies already, and cookies *weren't* candy. Of course he wouldn't buy candy. And this wasn't any of his own money, either—he found it, it was quite extra; why shouldn't he buy cookies with it?

"Come on," urged Horace. Paul took a step slowly forward. Of course it was all right. But, then, it wouldn't be denying himself, would it? Paul stopped again. Oh, how much he did want some cookies.

"Oh, I guess I won't buy any," he said. "I believe cookies would be just about the same as candy. Come on, let's run home." And he started off as fast as his legs could carry him, Horace after him, and never stopped until he reached his own gate.

"Good-by!" he shouted to Horace.

When he was safely in the house he went and took down his pyramid from the mantel-piece. He looked at it, then at the five-cent piece, and then very slowly dropped the money in.

"I guess that's the best," he said. "If I had bought cookies they'd be gone now anyhow."

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Springs Nos. 1 and 2.—Their Relative Value as Nerve Tonics, and as a Remedy in Uric Acid Diathesis, Gout and Rheumatism.

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"I have recently made much use of the No. 1 Spring **BUFFALO LITHIA WATER** and in my opinion it is equal, and in several respects superior to the water from the noted No. 2 Spring. Thus, while quite as efficacious as a solvent for any excess of uric acid existing in the blood, it **appears to have greater power in dissolving the deposits of urates that appear about the small joints in gouty and rheumatic persons, and in dissipating the tenderness of the bones and articulations which so generally is attendant on these conditions.** In such cases I have known it to act with surprising thoroughness and rapidity.

"Recognizing the fact that the water of Spring No. 2 **is an admirable tonic to the nervous system and a promotor of digestion in cases of nervous dyspepsia,** I am very sure from the personal experience **that the water of Spring No. 1 is superior in many cases.** It's difficult to lay down any definite rules to establish the relative value of the water of these two springs when both are so good. I think, however, that **the water of No. 1 Spring is especially to be relied upon in cases in which the patient is decidedly anæmic.** I have definitely established this point by examinations of the blood, with a hæmacytomer and hæmotometer."

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See LIVING CHURCH Oct. 6, Nov. 10, 24.

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Yours truly,
J. H. GOUGE.

ON the first page of this issue appears the advertisement of Thos. Nelson & Sons, publishers of the genuine Oxford Teachers' Bible. So many cheap and fraudulent editions are sold under misleading catch lines reading "Oxford Teachers' Bibles," which are in fact only cheap American reprints of an old and unused issue, that we must caution our readers against them, if they really want a genuine Oxford. The sale of these cheap editions works harm not only to the purchaser who gets a book of inferior print, paper, and binding, but also injures the name and reputation of the "Oxford" edition, which has long stood for all that was good in the making of Bibles.

PAINT THAT IS PAINT.

Few paints are all paint. The good of the paint is spoiled by the water and adulteration that's mixed in. Put such paint on your house, and, in the first place, it isn't bright and glossy, as paint should be. The sun blisters and fades it, and the rain spots it. In a few days it begins to scale off.

If you don't want the face of your house to have a dirty and disagreeable complexion, look around for the right kind of paint.

Patton's Pure Liquid Paints are the right kind—just enough white lead in them to make them unchangeable.

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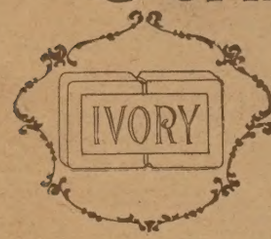

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Food for Invalids

FROM *Good Housekeeping*

In all illnesses, one of the best aids to health is to rest the diseased organs. For instance, in typhoid fever the intestines are the seat of trouble. To administer solid food here might produce fatal results. In such cases nutritious broths and liquids are indicated. The meat juice should be prepared at home. So-called extracts serve more as stimulants than nutrients. A finely minced pound of the round of beef, moistened with half a cupful of water, tightly covered and slightly baked, then strained and pressed, yields a delicious life-giving draught.

In all acute diseases, the physician should be consulted in regard to nourishment. In scarlet fever, because the kidneys and the skin are congested, nitrogenous foods should be strictly avoided. And why? Because the kidneys and skin are those very organs that excrete nitrogen, and to feed the patient upon that would be to increase a strain already excessive. One might as well expect to strengthen a sprained ankle by walking upon it; and tombstones tell no tales of the slaughter committed by ignorance and affection while ministering to cherished invalids.

Obedience to the old saw, "Feed a cold and starve a fever," has filled many a grave. At the beginning of a cold the diet should be sparse, but slightly stimulating and solid. To be avoided are greasy foods, pork, veal, game, and cheese. To be used are toast and porridge made from whole wheat, boiled fish, and white corn meal. Where perfect quiet and repose can be maintained, a twenty-four hours' fast at the beginning of a cold may save a valuable life. In America, colds usually terminate in chronic catarrhs. Something may be due to the climate, something to the table habits of our people. Sufferers from this tenacious malady should consume no smoked or salted meat or fish. Salt hardens the albumen and makes it insoluble. Fermented liquors are forbidden; so should be tea, coffee, moist bread, cake, and confectionery.

It is generally the case that a full starch diet will aggravate catarrh. All starch in the stomach must first be converted into dextrose by contact with an acid, and that into sugar. Then, not before, it will be made into fat or heat. And it is the dicta of some successful practitioners that catarrhal sufferers, if partaking freely of such articles as potatoes and white flour, need to use freely some natural acids. These are to be obtained from lime or lemon juice, currants, cranberries, and other acidulated fruits, rather than from pickles. They further declare that when there is not enough acid to change starch into sugar, it will probably be thrown upon the mucous membrane, causing catarrh. If such is the case, it is surely far better to use a natural diet than to resort to sprays and snuffs. These tan the membranes instead of curing them.

Sick headache is aggravated, if not caused, by an excess of alkali, such as saleratus, soda, and baking powders. The disuse of food stuffs containing these ingredients, and the drinking, upon retiring, the juice of half a lemon in half a glass of unsweetened water will frequently prevent both nervous and sick headaches.

In rheumatism, the physician will restrict the diet according to the cause of the illness. On general grounds, both vegetables and cold drinks are to be dropped.

In all forms of vitiated blood, registering its depravity in various ways, beginning with eczema, and ranging through sores and tumors, erysipelas, scrofula, and consumption, to that terrible cancer which is greatly on the increase, the patient cannot be too careful in the selection of aliments. A pure and nutritious, yet unstimulating, diet is imperative. It goes without saying that this must be assisted by the will, as well as by that lung food—pure air, a proper dress, bathing, and exercises. And it must be evident that malignant and perverted material will, under adverse conditions, develop into terrible afflictions. Whenever accumulated food stuff is neither digested nor eliminated, it is poison. Upon the weakness of one or more organs depends its mode of manifestation.

(To be continued.)

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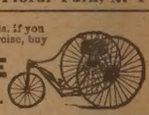

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